

THE  
MISCHIEFS  
OF  
Rebellion :  
In Several  
TRACTS.

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the *Wonder-Tavern* in *Ludgate-*  
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THE  
MUSICAL  
ART

level

AT DA ST

MONDAY

The original musical form  
of English words - and also  
of other languages.

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# THE PREFACE.

**I**N this dissatisfied Age not to be concerned in the throng of complaints were certainly very much different from the Mode. Which esteemed inconvenience many shun with an over-hasty pawn of their credits, taking up on trust any thing, which the Vender of Novelties packeth on them. Whereas we may justly imagine the quietest dayes to be the most blessed, we still see it to be the constant humour of men to tire out Life in pursuit of those things, which are onely matter of disturbance, and by undervaluing carelessness to condemn the things, which belong to their peace. And if any man judging this course prejudicial to them, who take it, should with most inducing Arguments manifest their abuse, he is commonly thought to be civilly treated, if onely scorned as a good natur'd Fop, he be suffered to retire without farther injuries. Which sort of Rudeness and Injustice hath indeed much of

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## The Preface.

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the Hectoring Bravado, though little of generous sobriety, which contrarywise with a dignifying condescension embraceth the man, whose well-meaning counsels intend the welfare of those to whom they are directed. Some few indeed there are, whose resolute folly abominateth change, yet will patiently and honourably receive those, whose becalming Virtues and persuasions urge a compliance with men of the finest temper. For although they make their reason subordinate to their will, and in all things yeild to the guidance of fancy; yet they will permit Reason as a favoured Slave to speak in the behalf of its friends, and for its sake give them a protection from insolence. Now where outrages on the one hand, and contempt on the other are only mitigated by the inconsiderable kindnesses of a few courtly non Observers, time spent in endeavours of reducing extravagant tongues into the due order prescribed by discretion may be thought as much abus'd by unreasonable reproof as unwarrantable clamours. For who will think him speaking seasonably, who speaketh to no purpose, and most men will conclude that spoken to no purpose, which is not entertained. But when we consider duty obliging us to a valiant resistancē of impietie growing potent, we may also

## The Preface.

ge also remember that reasonable persuasions  
ith may draw many out of the danger of the  
the over flowing torrent, and confirm them in  
en the observation of what is necessary for their  
di safety. Where we have little hope of win-  
oosning ground, we may well think it meet to  
oil defend what we have in possession. And al-  
se, though hard hap hath frustrated many no-  
rgeble attempts of regaining diverse, who have  
er revolted; yet we may not desist through opi-  
or nion, that affections once alienated from the  
ild truth are afterward neither malleable nor  
er melting. Continued diligence may find some,  
in who, being surprized through weakness,  
ve would gladly kiss that hand, which shal! be  
ere stretched forth for their rescue, and devout-  
ly thank that pitying Providence, which  
ble vouchsafed them the mercy of a Deliverer.  
And if we hereto adde that men of the  
most unbridled passions accounting restraint  
their debasement, are sometimes by their  
own stumblings cast down, and that the wild-  
est Beasts have been taken in a toyl, we  
may not let sink our hopes of retracting some  
of those, whose seemingly invincible obstina-  
cy laboureth to depress them. And of others,  
whose rejecting what we bring towards a con-  
viction is not out of malice and contempt, we

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## The Preface.

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have undoubtedly less cause to despair. For the Fort is more than half won, where the Defendants think not the Assailants injurious; and who can suspect but that reason must grow stronger by time, when it hath a faint or no opposition.

BUT whatsoever may be the probability of success, the publique clamours and deplorable distractions demand each mans assistance towards the prevention of the threatened ruine, which is indeed justly to be feared, but that more from the Complainers than the mischiefs complained of. The vulgarly noised dangers are certainly least terrible; but the Magicians, who first raised these busie Spirits, are the most dreaded evils, whose ill acquaintance with the most horrid Authors of misery, giveth the greatest sus- pitions of a subsequent calamity, when their famed care is concerned in the discovery of any thing, which may be called formidable. Nothing is more fatal than the symptomes they give of a declining State; to which, when they pretend to prescribe health, their very breath prooweth poysitious, and their tongues, set on fire from hell, purifie all they call corrupt by a sanctifying conflagra- tion.

M A N T not out of ignorance of their  
malitious

## The Preface.

malitious nature, but for the furtherance of some petty designs, do promote or at least countenance these as Men of rare abilities, imagining they can at pleasure stifle the flames of their kindling when ever their intended mischief is ready to break forth. But these must with a continual vigilance observe them, and peradventure may ( notwithstanding their nimble glances and perseverance in watchfulness ) have a cheat put upon them; and although they may in the beginning espy the evil, yet may by the flie Artists in destruction have either the buckets removed, or the water, wherewith the fire shou'd be quenched, diverted into contrary channels. So that for want of prevention, the ensuing industry may be useless. And surely nothing is more ridiculous then the application of remedies, which the head strong evil disdaineth, and the too late offers of help against an irresistible fury, especially from those in whose power it was either to bind or cut off the hands, which first laid together the combustible Materials of which the prodigious Devourer was once but the small and despised off-spring. And if God should permit a success to the merciless contrivances winked at through confidence of suppression at will, the connivers

## The Preface.

Vers) infatuation, may be foreseen to turn into frenzy, when they find themselves over-reached, and mastered by their instruments; whose punishment they must acknowledge to be merited by cloathing such wicked and dangerous persons in the garb of innocence and worth, that good men may be bereaved of caution, while their whatsoever proposals may be effected. They who can call that sweet, which is acquired by wicked mens assistance, have commonly a time to gratifie their servants labours by a forced subjection to that Tyranny, which had its Original from their own degenerous indulgence.

OTHERS of the greatest noise of tender Consciences have put on the soft resolutions of believing, that all which beareth that title, hath really what it pretendeth to, as if it were impossible for Satan to transform himself into an Angel of light, or that inhumane and unchristian practices should take their range under the reconciling names of tenderness and bowels of compassion. Yet experience as well as the most blessed authority would otherwise instruct men of indifferent capacities, if they would have recourse to either. And it would certainly seem very strange did not the commonness abate the wonder. Were men as scrupulous in

## The Preface.

in worldly transactions as they labour to be thought in matters of Religion, the most loud crying sins would not pass among them for spiritual graces, nor crimes of the deepest stain be admitted without self examination, How can we do this great wickedness and sin against God?

Confugit interdum templi violator ad aras;

And Innocency, which delighteth in being there prostrate, is apt to mistake the Crafty Hypocrite, for the Pious Adorer. And this being so frequent, all, who have care that Religion be not brought into contempt by these open affronts, which she daily susteineth, will endeavour that these CAINS, who offer sacrifices as well as ABELL, may have markes set upon them, that Simplicity be not ensnared. The griefs undergone by the infliction of these mens tender mercies, and our being brought under the wheel by the same subtleties at this day in use may well quicken our diligence; but much more will the consideration of the spiritual captivity of multitudes drawn thereinto by the impotency of Conscience. Which is of so high a concern, that

## The Preface.

that ( although our manifesto's come from us almost as tartly as our vital drops, yet) the love of our Brethren forbiddeth us to spare the thoughts of particular conveniences, when their so imminent danger requireth our aid. But we are not yet in danger that our resistance will be unto blood, ( if an abused lenity let not mischief grow past the power of contradiction ) nor indeed is there other fear than of some ill sented breathings proceeding from these ( surely not pure ) souls, whose pretended inspirations are very unsavoury upon each apprehension of disgust. But if all the mildness, which men of the most yielding dispositions have shewn, could ever have sweetned them, we might think it safest to decline the fury of their tongues by courting them into expressious suiting with our demeanour. Which course hath, alas! continually proved ineffectual, and open truth, now by the necessity of the times forced from us, cannot stir up more bitterness than that, wherewith they have always repayed condescension and silence. This hath in it nothing of tenderness or conscience, which certainly should be cherished in all, who endeavour to give it due satisfaction by appeals to its justice and observance of its candid directions. And

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## The Preface.

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as against such there is no Law, so neither can they be represented as enemies to the publique weal; for their integrity desireth the good of all men, and especially doth their exemplary obedience labour the confirmation of that Authority, to which they are subjected. Men truely revereing conscience are not known by impertinent cavils of every thing, which beareth not their new stamp, but are solicitous of being void of offence towards God and towards man, andeaouring the conservation of Unity both in Church and State, which alone conduceth to the honour of God and profit of each other. There are no tender consciencies, but such as fear God and his displeasure, for his sake submitting to every Ordinance of Man, whether of the King as Supream, or Governours set by him to prescribe rules for the encrease of piety and suppression of sin.

NOW looking about us and seeing with what dangers we are encompassed arising from other mens machinations and our own mistakes and distractions, a seasonable provision against these we must judge necessary, could it be obtained. For it seemeth herein lieth all the difficulty, where to find the Balm, that must heal our wounds, or that Samari.

## The Preface.

Samaritane, who will bind them up. He must be a man of incomparable judgement, who shall be able to effect this cure, and restore to all the body that unsoundness and perfection, which the sincerest Members wish for. But the Body is not in so desperate an estate by reason of the deepness of the sores or their near approach to the vitals, as by the several affected members envy to the untainted; and their refusing their own health to to the ruine of the whole. This is a strange kind of sullenness and ill nature, which is by some forreign spectators pitied, by others cherished; neither of which are observed with that due care, which our desired prosperity requireth. If Conscience were obeyed our evils would be soon over; for there is nothing in them, but what an unfeigned tenderuess doth fully remedy. This we may mention, but cannot give; the distempered Parts must herein do their own work; and after faithful applications of what Conscience prescribeth God will undoubtedly give the unexpected blessing. But, alas! how fruitless are our perswasions directed to the sense, when there is no respect given to one speaking within, whose Art is infallible and Credit unquestionable? The Physitians skill is as insignificant to them, who will not be whole, as to those, who are blessed with the fullest

## The Preface.

enjoyment of health. We have in this mad Age a Generation of Men, who glory in the loathsome punishment of their debaucheries, as the grand-mark of their gentility. They are nothing unlike, who delight in other intemperances seeing them alway accompanied with shame and misery, and account the due reproaches thereof distinguishing honours. Now these would have others such as themselves, that in a generall corruption they might have the pre-eminence, who first taught their Brethren to be dissolute, and were the famous Founders of impiety. Whereas it were more for their ease and reputation by renouncing folly to become temperate and religious, to live quietly and happily under a well establisched Government, yet they reflect upon the time past, and considering how their gall hath been still moved by the just taxations of irreligion and injustice, they judge it better to put themselves in a posture of bearing any deserved burthen, than by an acknowledgement and revocation of error to wipe off those foul blots, which their ill employment contracted. A true sorrow satisfieth for all injuries, and the pardon it procureth maketh men innocent. Here if the guilty take sanctuary, they will be protected from infamy & danger, & their chief joy will proceed from the satisfaction they will be able

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## The Preface.

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able to give themselves, when their blessed change hath banished confounding imaginations, and introduced into their minds a festival peace.

BUT the encouragements, of persisting in these exhortations, being few and small, we must see whether there be not among ourselves room large enough for reproofs and admonitions. And peradventure much of the evil we complain of in others may be occasioned by our selves, when being strictly bound to duty we stretch the bands and give ourselves unwarrantable relaxations. There are found among those, who affect the honourable title of Loyalty, some whose tongues are too active and hands too slow ; as if it were more justifiable for them than for the open enemy to do this dishonour, or for a friend and familiar acquaintance to withdraw himself in time of need. I know not what reasons may be urged for doing that, which so much contradicteth their professions ; but sure I am that as there is little affection to duty shewn in such demeanor, so is it no contrivance of safety for the authors or any others. It looketh so like to treachery, that every eye cannot discern the difference ; and although (at least pretentiously) it was not so designed, yet hath not fail'd

of

## The Preface.

of its ill consequences. Which they cannot but own to have experienced, if the shame of dishonourable actions would permit an ingenuous confession. And more we are like to sustain, it being probably conjectured to be past our power to overcome some mischiefs, which late miscarriages have created; or if a future care and managery do prevail over them, that it must be the great work of some considerable time: So prejudicial to the publick good are even small neglects of duty or excesses in behaviour.

AND certainly all disobedience is as much against Interest as duty; whence we find it so perpetually miscarrying. If Subjects injure their Prince, they must never think by so doing to benefit themselves. And when they run in division staining their querulous notes to the highest key, what they seek and so mournfully lament as lost is too frequently not discerned although by them possessed. Which thing nevertheless mans inclination to evil maketh very usual, and few men enjoy what they have, because all present goods are nicknamed with reproachful terms, and are indeed wanting to the discontented. Whose self-vexation is also others mens disease and real miseries attend their uneven motions, in whom the blessing

## The Preface.

of Providence make no compoſure. But if there be a want of ſomething neceſſary to the accomplishment of our welfare, the absence of one or more goods is a lighter inconveniencē, than to be deprived of all. Our minds ſettled in Obedience, and our diligent ſervice of God accompanied with hope, have the way of ſupply of whatſoever our defects. God will ſooner for us; than we can for our ſelves order the course of worldly affairs. Our backs have been long galled with the vexations burthenſ of tyrannical imposiſon; and are we not worse than mad men, if we think the reception of more ſuch laſing will be our eafe, or that their unmerciſful ſcourges are to our ſores mollifying and healing? Nay, even thoſe who firſt move the Engines of Commotion, in hope of being Perpetual Commanders of thoſe Affections which they have ſo diſengaged from their Allegiance and Stability, are but incoſiderate Politicians, who cannot by the ſuccesſes of other men, judge what will prove to themſelves ſecurity; but are rendred diſcerning only by their own miſcarriages. All Buildings muſt be anſwerable to their Foundations; if theſe be laid deceiptfully (let the Builders project what they pleafe) the other will be certainly ruinous.

Negata

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## The Preface.

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Negata est magnis sceleribus semper fides.

What any one getteth by supplanting, of that another with as much subtlety ( and sometimes less injustice) beguileth him. One alway snappeth the bit out of anothers mouth : And nothing is more common than for some Vulpone Contriver to set on work Instruments meet for danger , and fit to sustain obloquy and envy , who by their adventures may catch and adapt a Prey for his teeth. And to justifie his Usurpations, he condemneth the former ; he revengeth the blood of Naboth in the portion of Jezreel , but maketh no restauration ; he cutteth off proud Jezebel , and her tyrannical Off-spring , and leaveth of wicked Ahabs Race none that pisseth against the wall , avenging also the blood of the Lords Prophets upon the worshippers of Baal , yet is by their Golden Beauty induced to a Prostration before the Calves at Dan and Bethel. For should the beguiled people be undeceived , and sent up to Jerusalem to worship , he suspecteth the return of the revolted Tribes to their proper subjection to their lawful Prince , who may seek to purchase favour by the price of his head. Now besides these dreadful and

## The Preface.

distracting evils paining the heart, and gripping the Kingdoms Bowels , it is left naked to Forreign , not barely contempt, but surprizal ; and while disagreeing Factions are decoying the people into Parties , the vigilant eye of an ambitious Neighbour espieth his opportunity , and componeth the differences, by making the captivated Opponents draw together under his Subjugating Power.

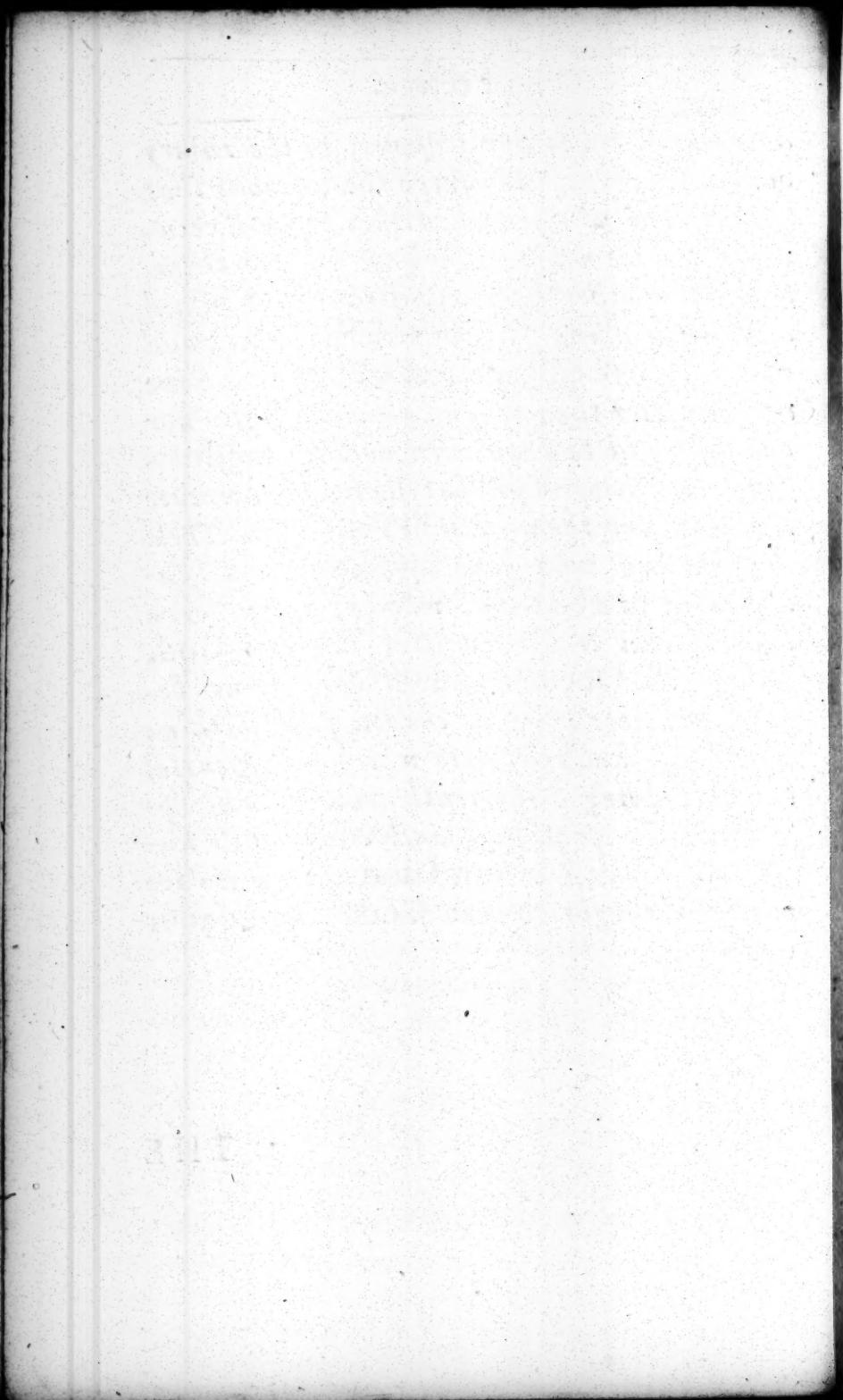
THE miseries of both kinds may be prevented by Christian Meekness , more readily acting than disputing its duty. Let us then make a sober and diligent enquiry how far , and where we went out of this way, that our quick return may be the more beneficial to our selves , and we thereby made instrumental to the general good : Which no man can be, whose Eccentrick motions draw besides the lines of Obedience. That we may be the more certainly prosperous, we must not too eagerly carry on Private Concerns , nor have our thoughts totally fixed on our own advantage, because such over-biassed inclinations do most assuredly bring us to a state much distant from that we aim at. And as they make us apt to miscarry, so do they enable each disappointment to wound our hearts, and yet blind us so, that we not seeing whence our miseries proceed,

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## The Preface.

do ravingly vent our passions, to the injury of the Innocent. We forge the weapons that will destroy us, yet when they begin Execution, we see not the mark we set upon them, but blame other hands and causes. I would have each mans virtuous demeanour, and exemplary obedience, be his Fortune. None thrive better than they who dare be Just; nor can any add to their own or the Kingdoms glory and happiness, but such as abominate the founding them upon ill Principles. These are the men who give Splendour and Stablishment to a Nation, who judiciously serve their Great Master with a Zeal to God. Religious Obedience will confirm us beyond all Arts, for it indeed furnisheth us with those Sublime Arts which are essential to a well-being. The truth whereof will appear by the practice, and Glory will undoubtedly dwell in our Land, when we are perfectly taught to fear God, and honour the King.

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# THE CONTENTS

- Chap. 1. **R**eflections on the late times, shewing the Benefit of Suffering in a just Cause.
- Chap. 2. Reflections on the Mercies of Restauration.
- Chap. 3. Reflections upon particular benefits obtained by his Majesties happy return.
- Chap. 4. The care of our King ought to be one of our greatest cares: How ill then some vaunted of Merit, who pretend to have wrought his Return.
- Chap. 5. Of the different Murmurings of all Parties.
- Chap. 6. Of the frequent desires of breaking out into Rebellion, and the means by Instigators used, viz. reproaches

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## The Contents.

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*proaches upon the King and Church.*

**Chap. 7.** How little the minds of some  
men are wrought upon by the continu-  
al examples of miscarrying Factions.

**Chap. 8.** The Blessings and Benefits of  
Obedience.

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# THE MISCHIEFS OF Rebellion.

## CHAPTER

*Reflections on the late Times, shewing the benefit of suffering in a just Cause.*

**T**HAT, which too often happeneth in humane friendship, and is a Grand cause of the dissolution of those sacred ties, is a misconstruction of each others fidelity. Jealousie over-ballanceth the truth, when misapprehension holdeth the scales; so cannot impartial Love have that reasonable liberty to speak it self, nor manifest its value truly great in adhering to *Innocence and Veracity*. This furious Assaulter of United affections were the less unexcusable, did it only seek to separate souls, and content with those impious breaches, did not intermeddle with the Soul

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and its primitive Founder, the most holy and just God. Those faithful Leagues, which works of amity might contract, God's goodness hath been pleased on his own part alway to make, and for himself to keep in righteousness and truth. His *Will* is covenant, instrument, obligation, and performance; neither is there in him any deficiency, untill that our either obstinacy or distrust have changed the divine property, and made the flaming sword sole Regent in *Paradise*. Many, it is true, do think the discontinuance of a former to be a stop of all future blessings, considering, with Sense more than Reason, and with both more than Faith, the excellency of divine Operations. To me nothing seems more strange, than that any Man should be ignorant of Gods love, as to presume he knoweth the waies thereof, which are so mysterious and abstruse. We are capable of the knowledge of it no otherwise, than by an unbyassed *Faith*, and a constantly upright *Hope*; and if we may call this knowledge, the perfection thereof consisteth in not knowing. But if we needs will busie our selves with the Causes, and become laborious in the search after Reasons for that, which is above Reason, the Understanding

standing ( which by a devout ignorance was kept flaming like a glorious Lamp , ) then endeth in an *ignis fatuus*, and soon vanisheth not leaving smoke or smoother to express what it was , or where it is . That *God* is good, is undeniable ; that he cannot alter, is as true . What a confounding mistake is then that in us, which would perswade us, that the divine Graces mutiny among themselves ; whereas it is mans seditious self only breaketh squares , and forgetteth to be obedient ? *God* never deserted from works of Love and Mercy (the whole frame of nature upheld by his wisdome and providence witnessing as much) but maketh the smiles of prosperity visible in the darkest shades of adversity . And although the fond *Elfe*, *Curiositie*, upbraid my stile, endeavouring from *Natures* homebred arguments to invert it, yet do I promise to my self that felicity as the best , which I see hovering over my head in the day , wherein I sit covered with dust and ashes . In that surely billow, whose gaping jaws receive me with no other promises but of destruction , surely I seem (*Jonas* like) wrapt up and graciously hidden from the rage of a more tempestuous evil . It is not alway a miserable

rable thing to be under that which men call calamity. *God* knoweth it; and because man will not know it, he converteth that to *Evil*, which *God* giveth for *good*. In this it is, that we so much mistake *Gods Love* and prejudice our selvs by a wrong acception of his most gracious deeds. If we confer with flesh and blood the *Love* may be questionable, but how can flesh and blood discern it, the influences thereof being supernatural? Yet while we will thus seem wise, we befool our selves of the benefit of this *Love*, and cannot notwithstanding in the least manner quit our selves of that, which we call a burden intollerable, and truly render so, for want of a supporting faith. In this case is man too much burden to himself without addition; but additions continually aggravating he shall not want, so long as he continueth in it. *God* indeed bestoweth *affliction* on those, whom he intendeth for his highest favours, and maketh them quickening provocations of a responsible gratitude; and therefore doth he accordingly own the receiver, as the receiver the gift. Where the gift is welcome, the giver is received with Joy. *Go thy way then and as thou hast believed so be unto thee.*

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Rest confident in his *Love*, and thy mourning  
*shall be turned into dancing.* Tears may be  
shed in vain; and so are all those, which in  
their birth cannot anticipate joy. I will al-  
ways, if I weep, either weep for joy, or be-  
cause I resolve not long to grieve.

SURELY I think it better to laugh  
at sorrow, then to sorrow for laughter,  
because I had rather have simplicity tri-  
umph, then late gained experience to pro-  
cure a laurel; although both are in  
their due places commendable. I speak  
it to this purpose, that afflictions are giv-  
en either for trial or punishment. In  
trials afflictions are but pastimes, if truely  
used; in punishment the cause somewhat al-  
tereth the state at first, but the benefit is equi-  
valent at last: and although we call them in  
both respects miseries, yet our life here were  
but a misery without them. Although we  
reserve our selves never so warily from the  
Worlds illusions, we are apt to stray; but  
these heighten our care, duplicate our zeal,  
and add new fewel to the former stock.  
Through these chiefly have we the bene-  
fit of approbation here; without which  
the Devil and his agents will take their  
liberty to ask, *Do ye indeed serve God for  
nought? hath he not made an hedge a-*

bout you? In good truth, these hot trials of our Faith do most excellently well order us in this life untill we come to a better. Did this transitory life consist of joys uninterrupted until its final accomplishment, we should befool ourselves of the joys of the Eternity, for that doting upon these we should entertain but cold and remiss thoughts of any others. But tribulations endue us with intirest purity, and when tried in these fires we come forth a refined mettal, which runneth in the divine mould, and hath uniformity with *God*. And were it not that sufferings sent from *God* were for our good, and do (not only preserve alive in us the sparks of virtue, but also) blow up and encrease that warmth, which hath long been raked up in embers, and is scarce durable without the billowes of adversity, how cometh it to pass that so many of *God's* chosen servants have set upon them the value of the highest favours? Indeed seeing how mightily these do work for the good, and how usually they *do rest upon the lot of the righteous*, holy men do rather suspect themselves, then applaud their condition for happy, if their life hath at no time any intermixture of

of sweet and bitter. Piety, united with a long prosperity, is such a wonder in our earthly pilgrimage, that we may even thence be brought to fear that we enjoy the less of God, the more we enjoy of his temporal favours without intermission or disturbance. To joy in tribulations is not the meanest of joys, but is the foundation of joys truely parmanent, or rather the proper fountain of pleasure solide and eternal.

NEITHER need we fear the *Worldlings* reproaches when their scoffes rise up like a cloud designed to darken our day, and which menaceth our security in the blessed light of the Star of Jacob. If they disdainfully ask us, *Where is now our God in whom we trusted?* Let us become more and more confident in him, that he may be more and more visible in us. In our trials these must bear a part, and are commonly reserv'd to be sent forth at last when other experiments fail. And although these clamorous mischeifs seem afar off less formidable, yet upon one and the other assault they make even strength it self sometimes to yeild, often to retire. We are apt then to break forth into unmanly passions and frustrate our former labours for want of a discreet

silence at last: Or else when from smaller blasts, contumelious words encrease to a general tempest, we forget to steer our course with the more care, and cowardly faint for fear. How perfectly have I seen some to act a *Bedlam freak*, because the honor of their best actions is by fame obscured? And then do malevolent Tongues feed the fury of this distemper by adding still new causes. Others, how (Alas!) do they pine away, and, like men laid out for an eternal rest, wholly compose themselvs to their sleepy revenge? As if they repaid the adverse taunts with this silent torture of themselves, they so languish into nothing, that indeed, rather then like men prepared for the graves descent, you would think them some express shew of a too too hasty resurrection, when the bones start up, and leave their covering of flesh and skin, as yet not acceptable. But a middle way there is wherein he walketh, who hath somewhat of the courage of the former, somewhat of the silence of the later. Both so well mixed and tempered, that being made up of both, you would admire how a venerable discretion could be extracted from the extreams of madness and folly. The appearance of discontent and

and sorrow in the *injured* (whether it turbulently becomes its own proclamation, or fondly represseth words the more to express grief) doth but create new pleasures in the *Offender*, and by continual aggravations of his adversaries cares he heighteneth his own delights. A regardless enternent of such unwelcome guests (as are *Scoffes* and *Reproaches*) soonest wearieth them. If you would force them to depart, they stick closest; if you would fly from them, they follow after and fly faster: onely let them not confound, and they are suddenly confounded. The best course is, fear them not, regard them not. Refrain words, they are speechless; water them not with tears, they wither; spare anger, you punish them; spare violence, you crush them. Where is the benefit of trial, if we will be either outrageous, or sullen? He, who (*like as the rock outbraveth the insolency of a tempest*) hath put on resolutions as unmoveable and firm as befitteth man endued with a *Soul*, illuminated from *God*, and replenished with *hope*, dareth already in this life account himself of the *Church triumphant*, as having this new name written on his forehead, *More then conqueror*. Brave spirits

Spirits have retired walks, can withdraw themselves from the tumults, which without are frequent, and do compose them selves to that diffused bliss of conscience, where there is nothing unruly, no Murmurs, no Ripining, no Tormenting counsels how to repay, but alway those more excellent faculties of *Mercy* and *Forgetfulness*. And unto those black Instruments of *Obliguy*, mishappen Tongues, to be able to return no other answer but that of an innocent life is a *blisse* like that of the *Saints in Heaven*.

THUS we may and must do, because whatsoever is ill spoken of us, although it look directly towards us, yet doth it not concern us. But if reproaches soar yet higher and invade *Heaven*, that more concerning us then our selves, how shall we moderate our course and direct our steps? They, who injure us in our bodies, estates and names, will not rest here, but will yet labour to strike higher if possible. It is not strange, that they, who smite with the fist of wickedness, should lash with the tongues of presumption and vanity; and because they think no Lord can controul them, they will not spare to the injury of God and his, to lift them up against

against *Heavens* *sacracy* it self. If they cannot pierce our *souls* with steel, they will try what those lighter darts can effect; and how deep these windy arrows will enter. They will rather then fail of all, attempt the dishonour of him, who sitteth in the Heavens; to the preservation of which onely immaculate *Beauty* it is that we are so ready to devote our *souls* and yield our *bodies* a *sacrifice*. It no damage or cross, as it hath relation to our selves, can trouble our well armed and fortified heart so as to make it bleed, yet, after horrour and amazement, death it self is frequently in the entry, when we see *Religions* choice ornaments, and *Devotions* chief glory by subject to the power of a *sacrilegious tongue*. Then if ever our hands hang down helpless, our knees wax feeble; then are even wise and good men distract-ed with faintheartedness and fear. And here I am at a stand, who, my self speaking of an uninterrupted joy, do wonder how I once dared name it, or that I could per-swade my self that there were any such thing under Heaven. And indeed naming it with a doleful lamentation for its absence would prove at the utmost all, did I not fore-see for making up my breaches that good

*Samaritane's*

*samaritanes approach with healing in his wings.* He plungeth mine almost slaughtered soul in baths of wine and rivers of oyl, and reviveth me with cordial sweets, speaking better and more consolatory language then the sword when it cryeth, *It is enough.* He teacheth me *not to be afraid for the terrour by night, nor for the destruction, that wasteth at noon day,* because he, who is higher then the highest regardeth. Indeed if we consider that reproaches cannot hurt us, we may thence learn that they less hurt God. Those things, which we observe, are not done without his permission. This he teacheth us, and by this insinuateth to our understandings, that he can reppresse and punish when he will. If those vast bodies of the liquid Dominions are bounded by his pleasure; if the floods and waves, though they roar and make a tumult, have yet this curb, *hitherto shall ye pass and no farther:* how much less shall man, who dwelleth in houses of clay, be able to contradict him: He inhabiting a ruined and tottering Fabrick, the more he advanceth the top of it, the sooner the bottom faileth. If he setteth his brains on work to contrive engines to demolish what he would have preserved in strength and beauty, if his tongue

tongue uttereth any thing proudly and contemptuously against his honour, God, who for a little time sufferereth it, will neither forget nor long delay the just punishment of such ire-provoking villanies. Could it be that he were like the revolted *Israelites* dumb God, *Baal*, fain into a sleep, these loud crying offences would soon awaken him, they would rouze up that *Majesty*, which would not again lye down, until he had emptied his revengeful quivers, and *made his arrows drunk with the blood of the slain*. The just he will keep secretly in a *Pavilion from the strife of tongues*; he will shew them his secret determinations, and how even this tendeth to the good of his *Elect ones*. For they like *polished jewels* shall then be discerned from other *adniterate stones* stubbered over with deceit; than their most apparent lustre shall receive a multiplicity of unwonted glory, whose constancy doth more dignifie, than the most impious *Sacrilege* can deface, the excellency of our *christian profession*. But those whom practice hath made Masters in the *Devil's Arts of mischief*, whom an haughty presumption hath carried on as it were a deluge sweeping away, overturning and over whelming all opposites, do but overhastily run their de-

destined course into the bottomless pit, where the *Devil* and they share their purchased inheritance of endless damnation. And even those, whom a true fear of *God* never sanctified, but only a supercilious gravity, adorning the outside made the inside indiscernible to man, are not unknown to *God*. He seeth of how rotten a frame their hearts are made; and such *Imps of hell*, as fear not to be openly rebellious, he suffereth to sift the verity of such as only profess it. So is he glorified both in the faithful and unfaithful, in the devout *Christian*, and the hypocritical *Professor*. The one inflamed with perfect love, casteth away fear, not knowing how to be distracted; the other, what he deceitfully entertained, is contented publickly as well as privately to see abused; That which the one embraceth, as being its own best reward, the other with contrary aims courteth, and for the same vilifieth and contemneth; The one preferreth the contemplative joys of Heaven before all things, the other delighteth in the surfeiting sweets proper only to flesh and blood; the one is for the gain of godliness, the other for the godliness of gain. And therefore this slippery Saint doth not stick upon occasion to creep into a religious dress

dress, and to become constant to it so long as *constancy* may be mistaken. But he withdraweth himself, when he seeth that dress grow out of fashion, and with a tongue equal to the loudest, condemneth the needless observations of holiness. It consisteth not with his hopes or wishes to maintain the Doctrines of Obedience with an empty belly, or run barefoot to Heaven. He holdeth it far safer to curse *God to his face and live*, than to sing *Allelujah's* to him with an heart torn upon a rack, and even breathing its last. He cannot discern *Religious* glories among the tottered rags of beggary, nor its beauty from its defaced Palaces. Thus while he deemeth *Religion* superfluous (because forsooth not laden with superfluities) he is driven down the same channel with the most violent disturbers of *Christian peace*; perishing wretches with desperate souls?

TO FAITHFUL men (although suffering) here are Arguments of a reward, that God regardeth and separateth them from the vessels of wrath. His Mercy and Justice know no mean, but are applied in the eternity of either punishment or reward without neglect. And those, whom God so owneth, he assuredly therefore separateth, that *in blessing*

bleffing he may bleff them, and in multiplying may make their seeds of glory to be multiplied as the Stars of Heaven, and as the Sand, which is upon the sea-shore ; giving them this present alliance, that though they suffer, yet a little while and the wicked shall no more be, although they be oppressed by them for a while, yet at length they shall posſeſs the gates of their enemies. Let a fading beauty and decaying lustre present fools with admiration ; men soundly wise, and discreetly politick, laugh at these Images of content. If they at all mourn, it is not at their own seeming calamities, but that any should by such happiness dream themselves into vengeance and wo interminable. And as much do they wonder how such men can ever hope to effect their designs. How little furious words, violence, and rage can weaken Religions Nerves (although they sometimes force not only tears but blood) the miraculous growth of the primitive Church under persecution may teach them. As we have seen a fire for some time stifled, presently after flame up, and spread it ſelf into almost an incredible extent, waving its brandished head with the ambition of reaching Heaven : So Religion threatened, confined and oppressed committeth violence

lence on violence it self, and maketh suppression become its glory. They who would bereave the *Church* of her children, did but from each wound of theirs shed that blood, which generated anew. In the greatest rage of persecutions, that world was (in a sort) too narrow for the reception of *Faith's numerous Issue*, and therefore *Heaven* became a *colony* for those many, who so willingly left earth out of confidence of an inheritance above. We see then that these adversaries of our temporal prosperity (which too too frequently prooveth the Souls canker) are not altogether inconvenient instruments. Their potions given us to drink, (though intended for mischief,) become cordials and wholesome medicines; from *Stygian* in the gift, they become *Elysian* in the receipt, and are properly said to make us glad, because once tasted they encourage us and cherish in us a certain generous animosity, which without such contentions languisheth and dyeth.

NOW that we may not mistake *God's love*, neither commit a rape upon our own expectations, let us consider that that life is not the best, which is, but which shall be free from trouble; that those joys are not the most sincere, which touch the sense but

the soul with delight. So then the only means to remove the injuries of suspitious joys, is to make friendship with their opposites. We must work our souls joy, not out of ease, which is but the gate of corruption; not out of worldly favour, which is but deceitful; not out of any settled affection upon other the like things, as doting upon wealth, content in pleasure, an over-high value of our reputations among men. We may not by these think to accumulate to our selves benefit or bliss; (they will make us at last come short of our aim) but by a laborious care to fortifie both soul and body, by an earnest endeavour to have God's love; and all our trials not to be found of another temper than we were before willing to have them thought of, by dedicating the heart, which is the throne of love, to him alone, and so making poverty, reproach, and such like (if he be pleased to appoint us thereto) our favourites and familiars. And thus shall we also make to our selves reparations for the loss of other things, which I account but the injuries of mortality if courted and wooed.

TRIBULATION is frequently extended to all mankind, but is a beneficial priviledge only

only to the just. To them it becometh a benefit, because they know how to prize it ; but especially because they know how to use it : to others it is not so, for the contrary reason. The effects of it are according to each mans apprehension and esteem of it ; as trials they are good , if we be pleased to think so : as punishments also, opinion hath the same power to make them useful. Even in this respect there is in afflictions an artificial love consonant to all God's favours. In them we cannot but acknowledge a divine power, making us *learn obedience from the things we have suffered.* Thereby the *Holy Ghost* doth more effectually breath into us than by the Prophets and holy Scriptures themselves. We too too frequently resist those sacred dictates of the *Spirit*, and vilifie the monitions of pious men : but afflictions render us not only attentive to *God* speaking by them, but also yielding and obedient. To which man can hardly do other than submit, they being true mollifiers of the heart. They speak unto us so powerfully , that we are sure to answer in such language as may witness an humiliation and change wrought in us. Indeed the language of some differeth from that of others. Therefore the repining *Reprobate* is clamorous, crying out , *My*

*punishment is greater than I can bear; but he,*  
who hath in him any thing favouring of  
piety, remembreth these punishments to be  
*the chastisements of his peace,* and imploreth  
the divine mercy in laments and tears, the  
eruptions of a penitent heart. Punishments  
are for the better, until by the offender they  
are turned to the worse. He, who *correcteth*  
*every son, whom he receiveth,* correcteth  
many that none may be lost. Neither will  
his rod seem troublesome to any, whom the  
memory of their transgressions doth truly  
afflict. If sin cause sorrow, the rest hath  
nothing of sorrow, but is its remedy, which  
although it smelleth sowe, its relish is  
sweet. When any of us forgetteth to wash  
his polluted breast with a deluge of repen-  
tant tears, to that cross (as we call it) or  
mishap, which forceth him to pour out what  
to his own damage he wretchedly de-  
tained, he ought especially to give a ready  
welcome. In the possession of this very  
fortunate adversity mortal man hath so  
much cause to rejoice as incessantly to pray  
rather by misery thus to be made happy,  
than to be in a possibility of mistaking God's  
love, through a tedious worldly prosperity.  
Could we live in the world without sin, we  
needed not by one misery to be wracked  
out

out of another. But seeing we cannot but sin, 'tis meet we should bear the remedy; nay, because we know it to be a remedy, rather invite it than refuse it. A tree driven by an adverse and violent wind, is better preserved by a prop (although perhaps it rub off some of the bark, or for due placing some small regardless branch be lopt off) than be turned up to be destroyed root and branch: So if we could stand alway in that innocent posture and holy order, which beseemeth us, as there would be no need of it, so there would be undoubtedly an immunity from tribulation. But seeing we either cannot or will not but incline that way, which corruption driveth us, let us stand as we may; better it is that part be impaired than all lost. And if nought but superfluities be impaired, such impairing endeth in a blessed reparation. Losing what we have commonly maketh us find our selves. Find our selves, I say: For it frequently happeneth that among our many stupendious toyes and glorious trifles, we ramble until we are at a loss. We commit sin and make daily progresses in it; sin hath its deluding enticements, which we listen to and follow; we follow so far till we forget our selves, we listen till we are lulled

lulled asleep. Thanks then and courtship for that friendly hand, which awakening and correcting us, pointeth out the way of our return. This hand is affliction, the merit (yet withal the purgation) of sin. We do not use to see Colliers with white faces : Mortals, a sinners, have a smutty hue ; and beside that, the fruits of their works have footy taste. Ugliness, bitterness, crose and perplexities come of conformit with things of nought. But yet it is for ou good to have our ill dispositions thwarted which cannot more profitably be, than by God's hand afflicting ; which, althoug seemingly perplexing, is found consolatory for after due observation it will appear, tha even the rod it holdeth and useth, is comfortable and delightsome. It frequentl happeneth that we have heard some of ou ungoverned actions rehearsed with addition by those, whom we might truly imagin meant us no good, neither spake for ou bettering. But ought we nevertheless furiously to swell against, or passionately to expostulate with God, who suffered ou enemies thus to triumph over us, when sur prized by infirmity? No, It is but ou bounden Religion to thank that Fountai

of pity for so unexpected and most beneficial help in the time of our greatest necessity. His careful love wrought in him a timely compassion towards us distressed, by whether natural or accidental pollutions; and to the end that we might not, to our Creator's dishonour and our own confounding shame, lye long in them, out of enmities high flown rage did he find means to make a desired reconciliation. Those, whom we call friends (and have reason peradventure in other things so to esteem them) will not so readily *cast these stones at us*, either considering their own frailty, or overweighing the displeasure many times proceeding from a just reprehension. But our enemies will freely disperse them without either fear or weariness. From whom our wise diligence ought quietly to take things of this nature, and acquaint our selves therewith as from the better hand. Other times (probably) we may be assaulted with violent shelves of accusations concerning those things, wherein without blinding self flattery, we have judged our selves not irreligiously innocent. But then laying into the same scale actions of ancienter commission, of the knowledge whereof our adversaries have been deprived, we shall find it

best to put this bill with other accompts all upon the same file. Seeing we have deserved as much otherwise, without complaining then may we hear somewhat of injury, seeing we had not been for a long time justly dealt with, nor so much as met with our own in a tedious discourse. Who is there, that would exempt himself from the number of sufferers? Let him not bring innocency for his bail. Although he be in the next degree to that self nobilifying perfection, which might take the pliant *wings of the dove* to fly away and be at rest, yet that little, be it (as I may say) but a part of defect, so insupportably cloggeth man, that he cannot advance himself above the injuries of mortality. Life upon earth is but a pawn deposited in sin-begotten miseries gripping hand. But if she be able so to squeeze and temper us, that our outside and inside do at last become a lump all of good liking in the sight of our good and gracious Father, we are neither foolishly to fear, nor curiously to snap at, that hand, which new mouldeth us. The place of this our re-ordination may indeed seem dreadful, yet is it none other but the house of God, and the gate of heaven; it is the *Sanctuary of devout piety*, whereinto we make our subtil, and take

take our secure escape from sin. Which we discerning, are to make hast forward, rather than be of those, who draw back, in whom God saith his Soul shall have no pleasure. O let us then escape thither, and our souls shall live. Seeing tribulation to be the reward of sin, let us by bearing it wisely reach at the reward of Patience. In our adversity we must be possess'd with patience; for it is in our patience that we must possess our souls. Iron by fires duration maketh armour sufficient to withstand deaths formidable contrivances; and man often heat in the chimneys of affliction, and hammered upon the anvils of worldly miseries is enabled for his victory, through the Captain of his salvation, who was made perfect through sufferings. Thus all the before-named seeming causes of trouble are but preparatives to our joy; they are but mists, which cool and bedew one hour of our morning, that the rest of our day may the more sensibly flourish, and our Sun victoriously break forth into a continuing splendour. Let him (as he justly deserves it) be deprived of joy, who deemeth deliverance from evil a plunge into misery, I in the mean time praying, Thy will, O God, be my delight and prosperity.

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WHICH so happening according to my wishes, I shall not now (as formerly) let my thoughts creep low, nor shall I brook their desilement with what I my self tread upon. Earth ought not to claim with Heaven a participation of us. It were enough to destroy the hopes of our harvest, should we, notwithstanding the husbandry diligently managed, and our field well manured, let tares spring up among our wheat. Let us not suffer any thing which was meant for our good, to turn to our hurt. It is both pity that good seeds should unluckily be oppressed in their growth, and evil ones permitted to flourish in contempt of art; which, if it happeneth in mans heart, it is a sign of its being nigh to cursing. We are ractt and torn; *large furrows made on our backs, and the Ploughers go over our heads,* that evil and unprofitable seeds may be overlaid and perish. Here the intent of the good husbandry is quite averse to a fond nourishing or indiscreet fostering of them; but yet that is not all. The labour would be reduced to the number of folly's impetuous vanities, if only to this purpose undergone. But the consequence of overturning bad ones is a prudent disposition of better in their places. And so doth the heart receive only

only those seeds as its own, which have their injection after so excellent an order; which, when they have taken root, do thrive worthy the prosperous hand of the divine husbandry. For indeed tribulation worketh in us thus much, that we love *God* after a sincere sense of it, more than we did before in a corrupt sense of his earthly gifts: For there is apparently in them more of his blessings, because unquestionably more of his love. We, meeting with foreigners and strangers, are commonly more addicted to liberality and outward tokens of courtesie, than to reprove those vices, which we see in them; but wholsome reproofs we lay in store for the homebred inheritours of our fortunes. Acts of indulgence to suffer men peaceably to enjoy (as to the outward, man can do nothing to the inward) Lands, riches, and estates may be extended to enemies; chastisements men use to their beloved children. Wherefore the punishments of this life are far better than the benefits of fortune. We then deservedly apprehending so much, praise *God* for his unsearchable wisdom, and love him for his ineffable goodness. *God*, who spared not his own *First-begotten and Well-beloved*, in not sparing us, manifesteth his affection to us as well-beloved

beloved and heirs of his promises ; and we by being exercised in his love grow from grace to grace, from strength to strength, until we appear perfect before God in sion the cœlestiaL Tribulation in this life doth not only try and correct us , but maketh our inward man more gloriously to advance his trophies over sin ; it maketh us eminent in the practice of the better part, and richer to our selves, because we treasure up in the Soul those jewels, which the dull pleasures of the world bury all over in oblivion. I condemn not peaceable tranquillity, it is to be the care of our hearts ; I condemn not prosperity, God hath frequently given it to his great Favourites. But without reaching an offensive finger towards the disturbance of any of its well-composed ornaments, I will presume to say, that it becometh more glorious after a conflict with adversity, and is not truly splendid till furnished with lustre from afflictions store. Things of the world even the best, although good , are yet imperfect when compared to heavenly ; of the number of which I judge afflictions to be according as God seeth meet to bestow them. And although in either estate it is not impossible for a man to live piously,yet because adversity is an approved and

and more certain way to Heaven, because prosperity, if it be not altogether remiss, is commonly not so exact (as it ought) in performance of good, the one is permitted to succeed the other by way of probation, and adversity still carrieth the day. She is *Religion's* more natural nurse, because freed from pride, which is a close adherent to ambitious felicity, and hath those goods to which prosperity doth unwillingly stoop, *Obedience* and *Love*. And adversity possessing the soul of these two majestick, yet humble graces, what need I more words to make my comment upon her more copious? Would we have peace, tranquillity, joy and all inward happiness upon earth: Here are all these in loves banners to be displayed? Would we have glory, joy, rest and felicity more than earthly? *Obedience* rea-cherth at them, and giveth them unto us here in assurance, hereafter in deed. And as these give vs joy and peace, so are they also their Guardians placing them above humane contingencies, and out of the reach of curs'd *Fortunes* malicious arrests. Our joy is *in heaven*, where also our *conversation* is, and while there we may be sure it is fixed and immovable. So we, impartially surveying the immensity of God's love, find afflictions  
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of the body to be the riches and welfare of the Soul, and the impairing thereof the building up of our perfections. The consideration whereof doth easily induce us to profess that although God be pleased to exercise our patience in hardships, we will not cast off our joy and hope, which have so great a recompence of reward; neither will we cease with that worthy sufferer to say, that although he slay us, yet will we trust in him. Of which sufferer yet more. What was there in him but love towards God still carefully nourished, when he taketh all thus patiently, *What shall we receive good at the hand of God, and shall we not receive evil?* And as he received them patiently, so assuredly joyfully. For thanksgiving being the exuberance of joy and a fecundation of Benefits, he giveth thankes for the former afflictions, saying, *Blessed be the name of the Lord;* which afflictions have soon after an addition. It was not said of him, that he was that *man of God, who was disobedient to the word of the Lord,* whom the Lord delivered to the roaring Lion, which tare him thus in peices, but that he was perfect and upright, that feared God and eschewed evil. But all was done for his compleating; for whereas we may

may think that nothing could be added to uprightness and perfection, yet we must consider that the very epithite of perfect doth admit of a superlative, and that him, who was perfect, *Gods love* would have yet more perfect, 'ere he come to that perfection, which is above humane capacity. He who was perfect as to what he had, was imperfect in an indigent bareness. I cannot say he wanted patience, but he had been without the reward, as well as we without the example, if he had not met with his tryal. So by *adversities* friendly mediation he became possest with *a crown*, even *the crown of patience*, which before could not be due unto him until he had overcome, and herein also manifested himself *perfect and upright, one that feared God and eschewed evil*, not by fear but submission; he submitted to the evil of fortune patiently, rather then to the evil of corruption foolishly. He could not thorowly effect his Victory over his enemy, whom he encountred, with so many unnecessary clogs as before cumbered him, therefore he would go forth against him casting off all help seemingly good in the worlds eye. And thus was he made more sufficient for the overthrow of his daily

daily watchful and perniciously subtil *Adversary*. Being robbed of all outward goods, his internal he the better preserved, which were thus efficacious and subject to no damage. Had he not been maliciously impoverished by his *plotting enemy*, he had not been so gloriously triumphant over him, nor taken the crafty in his own devises. Here was the intention of *Love*, which was not unjust in afflicting, but merciful in susteining. *Hope* was introduced by sufferings, and *Certainty*, susteined by losses, and he made almost greater then a *Saint*, because reputed a *worm and no man*. God loveth us too much, unless we loved him more and valued his Love at an higher rate. He hath voluntarily and even humbly obliged himself to love, and would force us to become dear and precious in his eyes by the continual royalties of his *goodness* oppignorated to us from the cradle to the Sepulchre. He desires to benefit us by the *kindnesses* of prosperity and the *indulgencies* of adversity. He created us to the one and redeemed us by the other. Our *Redemption* then was *Love*, our *Creation* was *power*; although then he can save us by his *power*, yet let us not desire it without his *love*. He valued and purchas-

purchased us by afflictions, labours, bloodshed and death, not because we were of so much worth, but that we might be of more worth by his powerful affection to us. Let us sustaining, our own casualties and miserable condition in this life, become powerful to an able and free return of *love*, to suffer a little in *love* to him, who suffered (nay suffereth) much more in *compassion for us*. We have nothing immortal but our *souls*, and even these are made liable to *death's* cruelty, unless that in life we dy. If living by imitating *Christ our life* we dy, we may rest assured that our *life is hid with Christ in God*.

F R E S H examples are seldom wanting to keep up the memory of antiquity. Time wheeling about giveth us the same *Tragedies*, onely the persons changed and new *actions* introduced. But (as it is the general abuse of things) time will not lessen the narration, nor give us his accounts in contracted characters; so that things formerly done, however seeming prodigiously large, fall strangely short of what we have seen acted. The *Devil*, who might have been thought his crafts-master in mische if heretofore, when he was able in such numerous troupes to derive his plagues upon

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that matchless piece of patience, innocent *Job*, hath been able (as millions of distressed persons have, by their tears shed for themselves and others, witnessed) to send forth into our land calamities enough to have tried thousands of *Jobes*; not overturning one particular mans fortunes, and frustrating his secure repose, but sacrificing to his *unsatiated rage* and *hunger pin'd fury* the long settled peace of three flourishing Kingdoms. Which disturbance was much unlikely at the first to prove so incurable, because the Devil could scarcely be discerned to have any action or motion in it. The general pretence was that *Truth* did contend for her due liberty, unwilling to be subservient to *superstitions* and *ill contrived ceremonies*, the guilt of whose restraint deserved no other then an *ablution*, not with *common water*, but *blood*. For *Satans agents* (these pretended reformers) saying that *Religion* was fallen into decay, would needs make her contradict her principles formerly so constanty maintained, and that her defenders should rather commit injuries then receive them. It seemed more advantagious to these her *Counsellors*, that she should be polluted in *blood* then dishonoured in *dust*, and that preservation in

in hopes of amendment, was no good course for her vindication. Surely it is most strange that any should but once attempt to cover with *Religion's* sacred attire those things more especially *divilish* then other, works of the highest *rebellion*. Well may obstinate *Jews* deride us, ignorant *Barbarians* contemn us, voluptuous *Turks* and impudent *Atheists* Scommatize us, among whom the name of *truth* (which ought to be reverently used and kept from between polluted lips) hath been rendred the key to all fallacious impiety. It hath of late years been made the watch-word to the camps of whatsoever villanies have been either heard or acted. To these pretensions add we continual *Libels* spreading themselves like a general *Plague* leaving no place free from infection, whereby the fames of innumerable innocents have been not barely rendred odious, but cast into a bed of incurable sickness, whereof they at length expired. But expiring (although on earth they found no acceptation) *God*, whose eyes are alway open upon the just, gave them approbation in his heavenly registry, among those, whom he had found worthy the crowns of integrity and patience. That more then earthly Men's infupe-

insuperable meekness was traduced for tyranny, of whom indeed the world was not worthy. Hatred to his people was objected to him, whom royal concessions, in all ages unparalleled, ought to have rendered his people's nearest both care and joy. He was upbraided with inconstancy, who had rather with a kingly constancy suffer, than lye groveling under the censure of *inglorious levity*. His Religion was said to be corrupt, whose most sincere affections towards God in serving him truly were rendred perspicacious in a patient resigning up his Soul to God, the author, judge and reward of zealous and unfeigned devotion. The most governed wisdomes of those two his most eminent Servants in the upright administration of Church and State were (for if they have called the Master Belzebub, how much more than those of his household his servants and adherents?) slandered as noxious to the King, and bringing unspeakable detriment to Gods honour, which these calumniatours would pretend zealously to promote, although they expressed their care thereof after the manner that Pagans contend for Christianity, by cruelty and endeavours of extirpation. Against evil Counsellors and self seeking persuasions were their genera  
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exclamations, having learned that policy to conceal the intention, and derive the envy of their own actions upon the most vigilant and grand opposers of them. Miserable Artificers in the Devils Sciences, who think no more of a day of account for these things, nor the wages, which their ever diligent Master never faileth to pay to his faithful faithless adherents ! That they have done these things audaciously what ought they not to fear ? But still to run on sin contempt of God and his eternal vengeance) with fire in one hand, the sword in the other, and their very inwards burning with a lust to mischief, of it self able to procure a Kingdom-ruining conflagration, savoureth (I almost think) of wickedness more than the infernal store. Yet these actions usher in their religious reslves of building a most glorious Church. But could we imagine, that they who entred into a solemn League and Covenant with vows to establish the Church in the best and most primitive order, would most impiously turn her (as we say) topsy turvy, not leaving her one stone upon another unthrown down? Could we think that they, who professed they knew it their duty to wash their hands in innocency, and so compass the

*Altar of God,* would with hands imbrewed  
in innocent blood take hold of their hum-  
bled *Mother*, and tare from her shoulders  
her robes, and the Crown from her head ?  
Yet these things have our *hopeful Reformers*  
done, whose religion at the first composure  
consisted of these ingredients, *Hypocrisie*,  
*Contumelies*, *direful Revenge*, *Ambition*, *Con-  
tempt of God and his power*, *a Delight in the  
destruction and misery of the guiltless*, *Thirst  
after blood*, *Sacrilegious and exorbitant lust  
after other mens fortunes*. As to the two  
last I mentioned, it did smoothly pass with  
*the vulgar*, and was currently believed, that  
they intended nothing more than a repara-  
tion of all things ; so much did their impu-  
dence bear before it the shew of sincerity,  
with which, and the name of Devotion; they  
for a season gilded all their crimes. But  
when their beguiled helpers had given them  
*the Crown and Church-lands*, and the prey  
was between their teeth, restitution was  
found to come much slower than the pro-  
mises. They found the revenues too weighty,  
having turned them over to themselves, to  
return them to *God or the King*. Neither  
was it probable (had they been able to de-  
scry it) that the *vulgar's blind hopes* should  
ever have a clear issue, or that they who  
had

had made an ill beginning to the whole Nation, should ever make a good end to God. But the peoples eyes were at length opened, when after the erection of some particular *Delinquents* (as they called them) whole Estates, and othermens compositions, near of kin to those total ereptions, the same hand at last stretcht over all in general began to gripe hard as well its *Allies*, as foes, its *Defenders* and *Offenders*. So was the mist removed from their darkned eye, when the candle it self began to be touched; when the pretended reformation was known to be the bastard of unsatiable *Justitio*. O it is a religious thing to receive. And their *Idol-god Profit* must be appeased with Prayers of lyes and humane Sacrifices, that so a propitious income might make amends for their labour and industry, and cause their hopes to abound. But if their monthly and annual Harvests were not store enough to fill their garner, they had alway ready some religious rogues of their crew (zealous defenders of their God's priviledges) who could craftily search Desks and Closets, yea and hearts too, to find, make and swear out either old *Delinquents* escaped their clutches, or new ones, so tendered by their consenting to plots, which

they never heard of, or making plots, of which they never thought. And then *Justice* (which with *God* is made to come bearing up *Mercy's* train, even when incorrigible iniquity deserveth punishment) hath her sacred name and authority injured, which she is feigned to be present and active in the condemnation of the innocent. I am forced to cry out, *Sinner that I am*, where shall I fly for mercy, if this were justice? yet besides all this, *God the Rewarder* of just actions only, and *the Avenger* of the unjust, must be thanked for these things as a well-willer and approver of them. How do I here even doubt to affirm what I know, that such as invocated the name of *God*, and spake of the sincerity due to him, in religious addresses, should so far provoke him as to commit sin boldly, and with affection to it? But that they should withhold glory in it, and to his face make him the author of it, would seem utterly incredible where it had not been so notoriously known. Having said this, I need not tell you that the *wisdom* of our *Forefathers*, and of *God* in them directing and disposing their *counsels* to his *glory* in constituting good and wholsome *Laws Ecclesiastical and Civil* for the reward of virtue and punishment of vice must of necessity be trampled

trampled under foot, where unruly and hellish passions exercise their liberty without bit or bridle cast into their jaws. Vice getting the upper hand of its lash, knoweth no restraint, no more than doth the Author of it when his chains are broken, and his fetters loosed; for where licentiousness beareth sway Rule is an unknown good. By the same power of pretended justice, as others, was the Hope of the Kingdoms welfare sunk, the Sun of our day darkned, the Defender of our lives and liberties Spiritual and Civil (who was worth ten thousands of us) in an unhappy hour taken away. When then the Lawgiver was taken out of Israel, and our Crown fallen to the ground, how could we expect moderation, there being none to hold the reins? what discipline among the vile Patrons of confusion? or what Church government, where there was left no visible face of a Church? But, such as they were, we had governors many, although not good store; for according to Moses his forespoken curse, assuredly to follow disobedience, The stranger to the Commonwealth of our Israel, was made the head, and we the tail; they were made governors, true governors, subjects. They, who were to go in and out before the people, whose lips should

should utter the messages of peace, did breath nothing but flames of fire; and they, who should deliver the words of judgment and understanding were (such as Jeroboam's priests) the off-scouring and abjects of the People. Out of the Goal or Bridewell, from the Stall, Kitchen or Buttery; & indeed the whole tribe of them, from this or that contemptible course of life, assume to themselves the sacred Prerogative of a pastoral charge, leading silly souls captive, as also themselves were led to the pit of perdition. They rise from the dunghill, and handle the most holy things with unwashen hands. And no Secretary, no broacher of hair-braind frothy inventions, but was (not barely permitted, but) privileged with such tolerations and immunities, as if their service could not be illustrated with sufficient magnificence; the poor fools thus advanced, not considering that undue exaltation, *and an haughty spirit go before a fall.* Assuredly they, who are in such slippery places of height (the base quality of the persons forbiddeth me to say honour) and vulgar esteem suddenly raised thither, are set there for others fore-arming caution, who shall see them as suddenly cast down into destruction. For there must with every mans advancement go along in embraces

embraces meekness of spirit, self-humiliation and sincere devotion, if he would have the acquired additions of honour really continuing. Otherwise *promotion* proveth but like an halter to a thief, it preferreth him to destruction, and without repentance lets him drop down into *hell*.

CALLING to mind some of our past days revolutions, I found these with innumerable others, to present themselves to my view. I made use of the first comers for my present occasion. Enough were these set down, nay, too too many, had it so pleased God, who knoweth better than our selves, what is most meet to be tolerated; whose wisdom as it transcendeth all humane reach, so its disposals of us our selves ought not by us to be limited. If our *Physician* for the health of our bodies tells us, that some blood must of necessity be taken from us, in regard we acquiesce in his skil and judgment, we patiently suffer his will; neither at length may we say it is enough, when he knoweth that more must be shed. Well may we then wholly resign up our selves into the hands of the most wise and faithful *Physician* of our souls, and live for ever. We must submit, and after submission consider the benefit, which doth loudly speak it self unto us

us such as the artifice of the insuperable love hath wrought it. Surely nothing hath been in these intestine commotions lost by any one for God's sake, but God did at present repay it with himself. The soul had liberty to treasure up life, while the body was rackt nearest to death, and God was at hand a ready help, when the need was of greatest extremity. What we have now, *Peace at home, Religion and liberty restored, a gracious King over us, lawful Magistrates among us, and the former authority of our National Laws settled as heretofore*, we should not so much prize, if we had never known the loss of them. *Pride and fulness of bread* caused too much inward disdain and outward irreverence of God's blessings, which now we learn to look upon more seriously, and use more thankfully. For my own part, my King (whom enjoying I truly esteem my self to live, whose safety I do and ever shall (God being my helper) to my utmost endeavour, accounting it mine own welfare) might in much probability have had less of my heart, more of disregard, fewer of my prayers, more of ungrateful forgetfulness, if my souls freedom had never been curbed through his enforced dereliction of his *Crown and Royalties.*

alities. So might I have been more liable to a more imminent danger, that of *disloyalty*, and breach of God's commands (who would have *Kings* honoured as sacred, and their very names not to proceed from our lips without especial reverence) which might suddenly have depressed me into irrecoverable misery. How many there have been in former times of this number of negligent subjects I know not. But of this I may rest confident that multitudes have repented of their remissness, having been thankful for that *rod of their chastisement*, which at last made them know their *Father* and *themselves*. Some men in consideration only of their worldly condition could liberally bemoan themselves as deceived by their own wisdom. For while they warily kept themselves as neuters, thinking thereby to lye hid from spiteful fortunes molestations, they lost both their honesty and their hopes. Their *Allegiance to the most pious of Princes* (who thought nothing too dear for his people) they willingly forgat out of a dastardly fear of losing what indeed they could by no means keep. But their fears being past by the loss of all, they could see their errors, and bethink themselves how much might theirs with the like losses of men

men in their condition have advanced that just cause of their *lawful Sovereign*, if they had made a timely resignation of themselves and part of their possessions unto him ; how much so many persons hands and assistance might have strengthned him, if they would but have righted themselves in defending him. An *unprofitable infidelity* did at last make these *loyal*, when *loyalty* was become full of infirmity. But these being sensible of the most despicable weakness of humane wisdom, or rather the fallacies of worldly confidence have found out a better security by relying on the wisdom, which is more than humane. Yet amidst all that could happen, no faithful subject (a just value of all things considered) repineth at his losses, because they were all in some measure deserved, and in whatsoever their present fortunes suffered diminution, they were in the same or greater measure recompensed. As we stood affected towards our *King*, so also towards our *God*. Some mens wills both to the Spiritual and Temporal warfare were equally poysed ; *Religion* observed not so much out of sincerity as custom, witness that frozen zeal in many, which gave occasion to the fly rebel to accuse all. But to those, who were not altogether bankrupt  
of

that of sincerity the ensuing alteration had  
but an harsh relish, insomuch that they saw  
it high time to make lukewarm affections  
now exiles, when through the want of zeal to  
God's cause they enabled each miscreant to  
climb to the height of what either his pride  
suggested or his hopes pursued. To see the  
strange alterations of *divine Worship*, to see  
*God's holy Name* made the amusing cover of  
all profaneness, the name of *Justice* the pre-  
tence of *Regicides* and *Parricides*, was  
ly enough to awaken that drowsie *Spirit of*  
*indifferency*, which could content it self with  
*remiss holiness*, and a *piecemeal performance*  
*of duty*. Those, whom pleasure had before  
bribed, sorrow had now made to speak  
truth and acknowledge our *Churches* excel-  
lency in the polite decency and grateful  
composure of its *Liturgy*, and other *Consti-*  
*tutions*. For as nothing maketh men love  
virtue more than the beholding others o-  
dious in their vicious behaviour: So many  
men (besides the *Hypocrisie* and *Instability* of  
the *Components*) considering the slight top-  
peries of a *Directory*, and the whimsical de-  
portment of men in their newly introduced  
worship, needed not eloquence to speak  
the former *Service high and majestick*. It  
was commendation enough of the former to  
see

see the later so meet an object of contempt. *Ignorance* and *Pride* go as mates hand in hand. *Pride* walketh along with a supercilious gravity, and with an overweening disdain beholdesth other men and their actions; but consulting with *Ignorance* at her right hand, how to tread each step with a graceful deportment, and following her advice, those altitudes of speech and gesture become not admired according to expectation, but instead of admiration cometh first neglect, afterward scorn and laughter. He, who maketh outward shew of grandure, must have correspondent inward sufficiency to bear up the outward frame. Understanding men will not be cheated by the transparent abuses of *Pride*. Had some complaints in hatching before our intestine commotions proceeded no farther, it had been more to the credit of the pretentiously virtuous *Rebel* in two respects: First, in regard of the punishment to come looked upon as due unto him; Secondly, in regard (his pretences and deeds being so different) his face would not have appeared so ugly to the common view. For thousands, who at first heard only their complaints, but saw not their intentions, have extolled the complainants for religious and well meaning, but have

have since found them highly abusive to what they seemed to aim at: and perceiving this, have had just cause to glorifie God for their own timely deliverance. But they, who were alway resolved where they had begun to end, were then enlivened one way, although sadly dejected another way. Although they wept at the sight of their *natural Mothers* countenance transfigured with inundations of tears and blood, and their *spiritual Mothers* choicest jewels pro- stituted to contempt, yet were they revi- ned with the remembrance, that when they had lost all, they notwithstanding held fast their faith, and had so well merchandized *thee* to exchange their *reputations* and *estates* for the crown of patience, to barter earth for *heavenly inheritance*.

THERE was nothing in all this, but what might give advantage to the *Christian combatant*, and (as to himself) improve his joy, the *Conquest* being foreseen and the reward foreknown. For although without *were fightings within fears* of pretenders and to undermining *Informers*, yet what could they do more, who had left nothing un- done? They might lay a greedy hand upon our bodies, and all thereto apperteining; but upon the riches of our souls (as the

delight in rack-contemning Obedience, and undaunted Loyalty) their violence wrought no command. Although they encouraged themselves in our spoils and losses, yet they miserably tormented themselves with the remembrance of our undisturbed resolutions. There could no age be more fruitful in miseries than that; yet none more miserable in their own and most mens esteem than *the misery-inflicting adversaries*. If all the inventions, that the malice of Devils, and men worse than Devils, could suggest, might entitle us to misery there wanted nothing which might make it compleat, and *this world an hell*. And yet even then did we triumph over calamities, having indeed sighs and tears to spend for the authors thereof, whom we had learned to pity, because by fools only esteemed happy. We did as we ought, rejoice; not according to the *Epicures* vain prescriptions, who advise men to fortifie themselves against the occurrent miseries of life by the still entertainment of surfeiting pleasures; for these pleasures were not then to be reached. But in us, as *Christians*, did this joy take up its proper place. For notwithstanding that almost all places and men were corrupted *against a Loyalists peace*, yet spiritual security

rity and joy was purposely entertained as the enemy of calamity and fear. They ignorantly accomplish the good mans happiness, who most obstinately oppose it. So do they labour for nought, not purchasing more for themselves than a sad accumulation of bitterness, having most assuredly hell within them. Those *devilish potions* extended for our bane, and to root us out of the land of the living, became to us (seeing God's will and pleasure) *precious conservatives*, and *life giving sweets*. Were it not that the fiery trials of our faith were of excellent benefit, what meant the Royal Prophet, speaking to God in a thanksgiving confidence, saying, *surely the wrath of man shall praise thee?* In fine then, *What shall separate us from the love of Christ?* Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Why, saith one holy Man, *In all these things we are more than conquerors;* Therefore we take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: And another biddeth us *Rejoyce in these things, inasmuch as ye are made partakers of Christ's sufferings.* And surely Virtue doth outshine the sun, its glory being ineapable of Eclipse; it is not only such as

cannot be obscured by mists and clouds, but appeareth thorow them with the more admired splendour, and this because it hath more especial strengthening from *heaven*, where its conversation is. Thence our joy hath its beginning and encrease, and will there find a blessed consummation, which as it can have no being, so neither impeachment from the things of the world. An *immortal tranquillity* and *joy* we have then attained to, when we are by *faith* made insensible of humane injuries, and have left earth while upon it. If we unfeignedly believe in him, we may be assured that he will protect us with blessings and bring us safely through this to eternity of glory. Amen.

**O** My God, who upholdest my life with thy comforts, and settest me always in safety, how apt am I to mistake thy loving kindness, and in my heart to conceive forwardness towards thee?

Give me therefore faith to see thee, my Redeemer, as well in the cloud of the evening, as the sunshine of the morning; for I desire to fix my hope in thee.

I said in my hast, I am cast out of thy sight; but even then was I made to see mine

own infirmity, and thy strength was made perfect in weakness.

Therefore I now say, that although innumerable troubles should compass me about, yet thou shalt encompass me with songs of deliverance.

Although I am tossed with the waves of adversity, I find that thy left hand is under my head, and that thy right hand embraceth me.

Let me, O my God, be alway able to rest confident in thee, that although I sow in tears, I may reap in joy.

When affliction lay upon me, I saw it to be thy good pleasure; I bare it and was silent; wherefore indeed should I repine at mercies?

Because in thy light I am sure to see light, I shall walk on comfortably; yea, although I walk through the valley and shadow of death, I will fear none evil; for thou art with me always.

Whenever it is thy good will and friendly pleasure to try me, let patience have her perfect work in me, that I may (through thy grace) be perfect and entire, wanting nothing.

If thou do it by words against my self, little can be said, which I wretch have not deserved. Peradventure thou hast said to this or that Benjamite, Curse him.

Tet be thou pleased to give me serious repen-  
tance, to look mine affliction, and requite me  
with good at my latter end.

Let me never return with fury to them,  
who backbite me, but with humility to thee,  
who dost correct me; so shalt thou be pleased  
with the sin-offerings and oblations of my  
lips.

If I am tryed by words or actions against  
thee, O Lord, I am unable to bear or restrain  
them; Arise and maintain thine own cause,  
remember how the foolish man reproacheth  
thee daily.

If I have seen, O Lord, I have seen all  
that the enemy hath done wickedly in the  
Sanctuary.

A man was famous according as he lifted  
up axes upon the thick tree; but they brake  
down all with axes and hammers, and though  
otherwise hindred from the execution of mis-  
chief, they yet speak swelling words, and their  
talking is against the most High.

Thou knowest, O God, that many have fol-  
lowed their own pernicious ways, by whom the  
way of truth hath been evil spoken of.

We were (and indeed are yet made) a strife  
to our neighbours, our enemies langbed among  
themselves.

All this hath come upon thy people, yet have  
they

they not forgotten thee, nor stretched out their hands to a strange God. They would not turn away from thee to fall down before sacrilegious Usurpers, neither give that honour to them, which was due to thy sacred Vicegerent only.

I beseech thee establish the just; but with mine eyes let me behold and see the reward of the wicked, and let not any wilful transgressor prosper in his way.

Let me never desire to eat of their dainties mischievously gotten; but hide me from both the infection and danger of their counsel, and all thine from further insurrections of the workers of iniquity.

Let thy truth be always my shield and buckler, and do thou both defend and guide me with thy free spirit.

If it be thy friendly pleasure to try me, it may be also thy fatherly will to chastise me; but, Oh, correct me in mercy, not in thine anger, lest thou bring me to nothing.

I have sinned; What shall I do unto thee, O thou Preserver of men? I will patiently bear thy rod, and the chastisement of my peace.

Thou art just, O Lord, and correctedst me for mine iniquities.

I have sinned and done foolishly; for which

although thou hast plagued me, yet thy loving kindness is ever before mine eyes.

Before I was afflicted, I went astray; but now I say surely goodness and mercy shall follow me all the days of my life.

Truely my soul waiteth upon thee, from whom cometh my salvation, yea under the shadow of thy wings will I take my refuge until the calamities of this be over-past.

Surely thou art my Rock and my Salvation; I shall not be greatly moved. Amen, Sweet Jesu, Amen.

Our Father which art in Heaven, &c.

CHAP.

## C H A P. II.

*Reflections on the Mercies of  
Restauration.*

NO W is our *revenge* throughly wrought ; we desired not *evil*, and behold *good* came. We were innocently (as we only ought) avenged of our adversaries by deprecating their souls vengeance, by pitying them, whose self-created miseries were the bitterest of our afflictions. And we assuredly find that *love* is a pregnant passion having conceptions and productions beyond supposition. While *God* considered the silent rhetorick of our hearts freely disposed to forgive, and heard those louder cryes of our sighs and tears for their amendment, he answered them with such success as suited with our desires because with his glory ; but hath moreover added such benefits as transcended both our desires and hopes. Our desires if they did fly high, yet could not soar so high as *God* can reach, nor could they dive so deep as the descents of his humble bounty. *He maketh the out-going of the evening and morning to rejoice*, and bringeth *joy* unto us farther than the eyes of

of our mind can discern. Whether in our *sun-setting* or *rising* he is the same *light* still, and his day hath no end. And although the shadow, as it were of an approaching night, mindeth us of our natures declination somewhat darkening our understandings, yet where *God* is, the light of *joy* is still permanent, however it be for an additional delight changeably represented. The substance is still the same, notwithstanding its various dres (as I may say) doth beguil the natural vision, and multiplieth one into different pluralities. That invincible peace of mind, which although still worried, is unalterable, after a long conflict with the treacherous world becometh at last augmented; having sooner wearied all than it self, it is rendred greater by its conquest, and more joyous through a continual disdain of slavish sorrow. And *God*, who loveth *patience*, loveth also to have an end of it, and to give it the same end and beginning, alacrity and the diffused bliss of a calm security. Which end (when *Patience* hath had her perfect work) he wisely setteth at his meetest time, sometimes making delays where he will give more than an ordinary joy to the former stock treasured up in an extraordinary trial. Otherwhiles he dispenseth with time, him-self

self (in a sort) thinking his love absent, when it is not burthened with speedy dispatches of cessation and rest. So he did by his good friend *Job*, whom he held not out the lingring expectation of another life, but gave a rest and recompence on earth as the short *emblem* of a recompence eternal. *Pati-*  
*ence* after such a degree of service is *eme-*  
*rita*; and *the soul* having been long enough  
exercised therewith, she is exempted from  
farther labour, and resigneth her place to  
some other *Virtue*. Neither, because a true  
*joy* may and ought to be retained in the fiery  
trials of temptations, is it always necessary  
that we push those pikes. *God* will give  
unto his servants more than a bare single  
cause of rejoicing; he loveth to multiply  
them, that so they may be known to be his  
gift, who giveth not by peice-meal, neither  
is scantingly liberal. *The influences of his-*  
*bounty* are proportionable to his unlimited  
*love*, descending as for divers causes, so in  
divers manners. By variety and multipli-  
city of gifts his *bounty* is not diminished,  
but is amplified and enriched by liberality,  
and by giving rendred (as it were) more  
able to give. Now after we have a while  
patiently endured his will, his benefits  
by course so run, that we no longer suffer  
but

but receive. Either in *heaven*, or both *earth* and *heaven*, there is for us assurance of having the former benefits of *suffering* compleated by an *immunity* from suffering, and even this *immunity* crowned with all accessory *joys* befitting a triumph. Come we now to look back upon scoffs, reproaches, ignominies, contempts, and whatsoever injuries; they could not harm us, because not lasting; and the very foresight of their speedy end must needs excite our joy. A most divine expression is that of his, who introduceth *that incomparable Pattern of patience* in these words, *Jesus Christ the Author and Finisher of our faith, who for the joy, that was set before him, endured the Cross, despising the shame*; even for the *joy*, which was the evident support of his *souls* so weighty burthen, and unto which he was to run throughout the race of finite misery. It is a cowardly part to fear that enemy, whom we know we can out reach, and he is but pusillanimous, that is disturbed with grief and fear for that calamity, which he is sure to out wear, and (if he please) able to contemn. Things of little or no continuance have not their name or value among durables: and how can we judge that

that evil, which peradventure would prove so, if it could purchase life, but is extinct almost so soon as it beginneth to be? Our life here for the very brevity of it may (we sometimes think) scarce justly be termed life; yet affliction hath not a lease of that little, which is, but is put to its progressies and retirings; nay, each *hope* crusheth it when it is most powerful and high. These things considered, are enough to force up the fire of joy into a sacred flame, even while it is dashed with the billows of af-froats, and beshowered with the storms of miseries; for after this storm is over, the day will prove fair, and our present heat will be sufficient for the present occasion. And surely although all God's works are instrumental to draw us towards him, and to fix our whole delight in him, and that with a *love* pure and unfeigned, which *casteth away fear*, and although *adversity* do this effectually, yet he at last giveth *prosperity* too. For the same thing is aimed at in both, and both rellish well enongh with the pious *soul*, but the later is more pleasing to the *bodies* gust, and Gods *love* to us is such, that his *soul will not alway strive with man for that he is flesh*. We are frail, and too too subject to miscarriages,

so that that *joy*, which for a while did stoutly bear up, may at the last lack *faith*, and sink, therefore shall it have a relief and change; but only when *God* seeth his time. As *God* intendeth at his constituted time to satisfie *the longing soul* with himself in eternity, and with it the companion of its labours, advancing *the body* to that glory to which (as supernatural) it can lay no claim without *the souls* more privileged grace: So doth he here sometimes as it were by vision give an appearance of our entry into *that glory*, by converting the exuberance of our sorrowful eyes into streams of pleasures, and flouds of pious rejoycings. And all this is for the manifestation of his own *power*, and confirmation of our *faith*; that as we have seen him able to create good out of evil, and light out of darknes, we may believe him able to stop the insolent proceeding of the foot of pride, and after a preparation by temporal favours to enlarge them into spiritual and boundless. *God's glory* is our *life* and *strength*. This to him raised out of the two great opposites of *good and evil*, becometh to us the united effect of *joy*. The sundry contrivances of it become to us but one entire, because a perpetual *joy*; and we still through *love* having

having our eyes fixed upward, continually behold it one and the same, though compacted of a multiplicity of unexpected revolutions. He is glorified in the *constancy* and *prayers* of his servants, in their *fervency* and *resolution*, in their *exaltation* above the world, and in their *humility* in *ascribing righteousness to their Maker*; and again, in his own *mercy* protecting, and *goodness* afterward delivering them; in their *faith* and *hope* of future happiness through the benefit of it here asserted, and by their *thanksgivings* unto him, who alone *worketh wonderfully*. And likewise he is glorified in putting an end to *the powers of darkness*, and *bringing the wheel over the ungodly*; in frustrating their violent and depraved counsels; in making manifest to the world that works of wickedness are no fortifications, but only are as *a broken wall*, and *a tottering fence*; that wicked mens *security* is *danger*, their *wisdom* *madnes*s and *folly*; that their *paths* are either upon *ice* slippery and subject to sudden dissolutions, or upon *glass* brittle and deceitful, no way able to bear those ponderous weights to be passed and repassed upon the shoulders of *armed rebellion*. Thus shall *iniquity* stop her mouth, and *innocence* prosper even in these our days, the truth

truth of that blessing being experimentally proved in our present times, that *the meek shall inherit the earth*. Unto them God will here give earnest, for what he meaneth to give hereafter, and by the lesser maketh confirmation of the greater. God hath triumphs for his *Church militant*, even such as when it may lead its *captivity captive*. *Earthly joy* may sometimes prove an obstacle to mans entry into the *joys of heaven*; but never when it is thus made the consequent of an endured *Cross*. Christ (whose *disciples true patients are*) after his descent from the *Cross*, would glorifie his *passions* by a *resurrection*, and a time spent upon earth exempt from sufferings. To us also will he (as he findeth most expedient) allow a mitigation of *tears*, an inversion of *joys*; that as we had before *rejoyced as partakers of Christ's sufferings*, we should now *rejoyce as being partakers of his resurrection*. He doth graciously permit us to arise out of the languishing bed of cares, and in companies to enter *Sion with the songs of triumphs in our lips, and our mouths filled with laughter*. Although we *must through many tribulations enter into the Kingdom of heaven*, yet God doth frequently (after the *fury of tribulations cooled*) by a temporal *prosperity*

Sp<sup>er</sup>ity use to bring his *Elect* to the border  
of his *Sanctuary*.

I T addeth very much vigour to our joy, that when the *Devil* (as he is apt) rippeth up things past, and long since covered with the aged mantle of oblivion, to put us into a slumbering dismay and contempt of hope, we erect our Spirits to a contradiction, and solace our selves with the opposite indulgence of whatsoever experiments knowledge can suggest. *God's* neglect of his people, and leaving them to toyl out their whole time of life (like slaves in Gallies) without any apparency of future happiness more than in uncertain promise, is a firebal of *Satan's* compounding. But if he appeareth with such language, with far fetched and tortured circumstances, we have our examples ready to confute him. For such a thing as the direction of a servant, there never was on *God's* part. And yet we see and know that there are many more instances of gracious returns of *love* and *satisfaction* in this life given, than of those, whose rewards were referred to another life. All his alledged circumstances are but continued calumnies. *God's* care is continually laborious in the production of new supplies, and contenting goods applicable to man's

(otherwise) destitute condition. So that that creature is neither forgotten nor forsaken, whose benefits are not bestowed once for all, but flow down like the *Giver's love* daily and eternally. We have not that alway at the beginning, which some of us would have, but we have alway all of us what we should have ; and while *need* is staved off, *want* proveth a *treasure*. For when we have wisely learned to need nothing, but what we may have, we have at last more than abundance given as a supply to what we wanted, that is, what we had not, yet required not till *God* would be pleased to give. To whose *goodness* and proper *care*, we being reserved, are enfranchized *members* of his *Court of audience*, and have (not any thing, but) all things at will. He is happily destitute, who is destitute of all but *God*; for he soon findeth to his great consolation and hearts-ease, that there was no true good, which he ever intended for himself, which *God* (to make good the devout man's position of a *satisfying hope*) hath not in most ample manner provided for him. Our *high Patron of pleasure* taketh great content in satiating the longing soul with those sweets, which are the manifest fruits of its long contented (although

(although still earnest) expectation. Commonness causeth an ungrateful undervalue of things, and assiduity of deeds. That we may truely esteem works of *greatness* and *goodnes*s we have them artificially transposed one before another. Our *reason* must not facilitate those favours, by which our *hope* must be still strained to an higher key. *Hope* is made to depend on *Providence*, and *Providence* keepeth all in store for the time of *Necessity*. As *Necessity* cometh on by degrees *Providence* produceth her *Offam Cerberus*. So have we the wide mouth of that ~~devourer~~ miraculously stopt, and *God* in his *provident care* always reserveth the best until he knoweth it will be most welcome; and then *Come, buy without money and without price*.

THAT *Kingly Prophet*, whose long confined *Scepter* bare a more awful sway over *Kingdoms* and *Nations*, through and after a tedious *persecution*, knew not before hand what he was afterwards better schooled in, that *saul's* blood thirsty labours did cheifly make way to his *crown*, and that without them he had never been *King of Israel*. That he was *hunted like a partridge upon the mountains*, proved a fortunate chace to him, who by this means preyed upon the game enclosed.

ed in the *Pursuers* nets ; when he fled for his life, he hastned to a *Diadem*. *Saul* with his followers were but so many *Ministers of state* to make the way more ready and easie for this *friend of God* to ascend his *Throne*. Great is that *happines* to which *Virtue* climbeth by craggy passages. For as her labour justly claimeth the reward she aimeth at; so neither doth she catch at flies seeking by a mean satisfaction to repair the loss of past time. It is *felicity* in the fullest measures, which alone can counterpoise her grand performances. Nothing less will serve the turn; neither this unless sought with an answerable labour. Honour becometh not such to the magnanimous, unless he hath passed through vales of horrour, and in pursuit of it over-run mountains of contradicting perplexities ; nor is Ease at last accounted a blessing to him in the foresight, unless he can see it through multitudes of difficulties and laudable attempts. But then cometh *Honor* like it self, and *Rest*, which shall not be attainted with reproach, when the *Purchaser* hath his head adorned with the beauteous flowers of his own well-husbanded *Garden*, and with a cheerful countenance eateth the savory fruits of that *vine*, which his own curious hand hath planted, dressed, and  
meerly

merely by labour nourished until it came to good liking and Perfection. Our fore-father *Adam* had in his *punishment* this much *hope*, that he should not be eternally miserable because entitled to the benefit of a laborious *toleration*, which always looketh forward to *felicity* and a *reward*. Although he deserved nothing of happiness in regard of his sin, yet he could not but comfort himself in the hope thereof being thought worthy that injunction to labour, which faileth not of a recompence. For the good, which by such a beginning and an answerable continuance should be pursued, must undoubtedly be more then moderate. Our peace with *God* (which includeth bliss incomparable) is wrought by inevitable conflicts with the adversaries of it. A Worldly peace is frequently acquired with *effusion of blood*, and is alway to be conserved with *vigilancy* and *laborious care*. Nay each petite delight ambitiously publisheth its worth by its difficult procuration; as if it were impossible for that to give *content*, which never gave *molestation*. Every thing, which hath but the appearance of good giveth man this demonstration, that his choice part of life hath its enjoyments either under or from durance. Holy *David* would not sacrifice

to God of that, which cost him nothing; for by that Sacrifice religiously offered he expected the concession of a merciful blessing; Therefore would he not have his offering an undervalue to his hopes. Indeed all that we have or can is Gods, so cannot our best faculties merit any thing at his hands. But if he be pleased with that satisfaction, why should we not give him largely of his own (abilities of soul, body and temporals) that the more we give the more we may receive and live happily by becoming (as I may say) prodigal towards him out of his own bounty. Our faculties are his gifts, so that what we bear is by his strength, (which we sometimes abusing cause our own misery and his greif) but when he sendeth joy as the reward (although the work be his own) we rejoice for our selves. To the faithful and good servant it was not said, Enter thou into the joy of thy Lord, before that by due tryal it was found he deserved an Enge; but when that appeareth the servant shall become a ruler. A little labour sometimes obtaineth an unproportionable and large recompence. It is alway so between us and our God, who for our feeble endeavours, which he is forced to strengthen, giveth not onely more liberally then we can deserve (for it is satisfac-

on

on enough to us that he mercifully assisteth;) but also more bountifully, then he hath given us power to conceive. But without some perturbations cometh no good at all. Joy easily gotten is as easily lost ; it is over whelmed in a moment being but the treacherous forerunner of some approaching misfortune. God giveth very usually that, as best which nature in the birth esteemeth as worst. A sorrowful beginning for God's sake findeth a joyous conclusion, nay an endless Joy through God's love.

BUT they, who would have their life exempt from sufferings, are most sure to suffer. Not seeking what they should, they unavoidable fall upon what they strive to shun. The wisdom of worldlings in their generation is rather to inflict then commiserate or be co-partners with those, who ly under the rod of the Oppressour. They defraud their understandings and will of true delight, by hankering about meaner pleasures, for the reach of which they care not how they get up above others trampling them down with the foot of insolency and scorn. They are proud of their refined ignorance, that they can with a serpentine winding avoid dangers and contrive paths of present safety to themselves. But they weigh not at light the

state of hereafter, forgetting whither those smooth paths lead, and that their sweets will end in bitterness. *God is not in all their thoughts*; therefore their ways must needs tend to misery and ruine. *The fear of God is the sole firm foundation of safety*, *God himself is the superstructure*. This alone prooveth the impregnable bulwark of well being; all other works of defence are but *hay, straw and stubble*, which incendiary misery's will undoubtedly consume and make waste of those treasures thereto entrusted. So that they, whose labours and confident care in bearing all for *God's sake*, was by these derided, will be able to upbraid them with their hope and *laugh at their calamity*. This is the end of corrupt pleasure; *Lo! these are the men, that made not God their strength.*

HERE you see an end of their *joy*; a *joy* indeed having its beginning meerly in *fancy*, and which never offered it self as such, without the lashes of a *correcting* and *prophetick spirit* full of contradiction. And so do they bid farewell to that sweetly delighting *vanity*, *the issue* of a beguiled mind extinguished and condemned to the shades of perpetual forgetfulness. It is first derived by its *hope*, afterwards forgotten by its

*parent.*

parent. How miserable then is that mind which hath had of these a numerous progeny? A great mischeif remediless to the evil. But *the just* have for the production of their *joy* the midwifry of intelligent *Discretion*; which *joy*, though frequently at first it behold the *Sun* (*of righteousness*) in showers doth afterward mightily thrive under the warm dispensation of his clearer beams. Neither is it such, that the mind might require occasion of thankfulness for the prescriptions of an oblivious discharge: For the *Joy*, is such as exceedeth all other, and can alone give cause and desire of perpetuity. This doth refresh *the memory* and still beggetteth objects of its renovation. *God* is that *Pleasure*, which over-whelmeth all others. And our *Joy in him* bindeth *the memory* to a willing discharge of its office. For good cause have we to remember him, the thought of whom ceasing, our *Joys* are in a moment captivated, our *delights* dissolved. Whom that we may the better remember all things make a confluence of representments to mind us how good, how gracious, how wise, how beautious, how glorious, how immense (and what not?) our *God*; our *Joy* is. And how earth can afford such reprelentments (if a thing questionable) is readily resolved. For it

it is true that we have here but a rude and slight draught of an exquisite and unconceiveable Beauty. However this he hath given us that we might know him, that by this foretaste of him we might be urged upon most eager and impetuous longings for his All. He hath made the world but the shadow or riddle of himself. But it is nevertheless a shadow which pre-acquainteth us of a substance; And a riddle it is which expounded, manifesteth, a superlative excellence, and (although in darkned delineations) an incomparable glory. The Sun, while he measureth out a full day to the inhabitants of the opposite part of the Globe, by the Moon and Stars, imparteth unto us some scatterings of his light, which present he obscureth, both supplying and excelling them: So doth God impart himself to us by the ministry of his substitute creatures, that our understandings and memories might be busied with him in this his Proxy-presents of glory. By this consolatory way are we lead to Heaven; the Mind exercising it self with Patience waiteth the change of these weak lamps for the more inflaming light of the morning Sun. Which until its appearance we anticipate by the remembrance of it promised, by the Love of the Giver and the con-

de.

deteration of his present *Gifts*. By the remembrance of what is past, and the enjoyment of the present *Hope* consummateth its victory over fear. We remember that what we suffered portended the fruition of what is now in our *Love* embraces and *Joy sonnets*; and both past and present give an insight of the impossibility of our *hopes* ending in an annihilation.

IN the mean time it is one (and not the least) accession to our *felicity* to have done what is worth the exercise of *Memory*. While we do well, we have herein (as well as other respects) the upperhand of the rebel *adversaries* of good, that our *memories* are no way troublesome in too *officiously* presenting us with passages unacceptable. For to them the *pleasure* is vanished, the *memory* of evil adherent. It is to them a still reiterated *rack*, a continual *recidivation into misery*, an always reinforced *mischief*, the *torment* of the damned preeexecuted. It must certainly be for them that the grand *Architect of pleasure Epicurus* contrived ways to elude the *memory*. But the sense of unfortunate sin will not be quelled with the recal of those more lucky, nor will it admit of a mixture of delightful imaginations, by which it may

may confound it self. Their pleasures interrupted (although indeed never real) cause a gallish disrelish, which is never allayed until the place , which conceived them, be washed with a deluge of penitent waters. But the good man, having no cause to be afraid of himself, doth lengthen the joy of toleration by daily Meditation. He entertaineth no thoughts, but what are( not only serene and calm, but ) of highest delight. To him nothing concurreth, but what hath a true season of joy, nothing, but what striketh him into thankfulness and admiration of the *Divine goodness*. He thinketh of nothing, as to himself, without God, whose multiplied benefits he now findeth to have surrounded and advanced him to what he is, *in God's light seeing light*; for God having been always good, hath to his former goodness added this to lift up the light of his goodness upon him. God hath run through his whole life with him, and prevented him with the blessing of goodness; the remembrance whereof reneweth him, and maketh him greater in knowledge and contemplation. So doth he make a resurrection of past favours , and by the benefit of Multiplications Arithmetick encreaseth and enjoyeth them over and over. By this faculty

nulty of recollection he hath the benefit  
ooth of what is and what was; nay more  
l-truly of what is by remembering what was.  
ed The consideration of God's miraculous mer-  
cy in his protection of him under immi-  
-lent dangers, and amidst dayly emergent  
calamities, affordeth him pleasures agreea-  
ble; reviewing labours past he admireth  
the inaccessible magnitude of that strength,  
which led him through them, and most  
gratefully extolleth *the Author*. He remem-  
breth past troubles not with an *afflicted* but  
*gladsome mind*, and is a *patient*, who ne-  
ver thinketh of his recovery without grate-  
ful acknowledgments of his *physician*. Es-  
capes, from inconveniences posses us most  
with delight. It is an excessive pleasure  
to us to run over the stories of our Pil-  
grimages, and we are ravished with re-  
hearsals of past dangers, even those most  
terrible when present; old age exulteth  
in nothing more, nothing more reviveth  
the aged or putteth approaching death fur-  
ther back. We glory in our lucky mis-  
fortunes, in our continuance unchangeable  
amidst continuing vicissitudes, in all our  
preservations, but more abundantly in the  
*Preserver*. *Good deeds* are his work, and  
cause neither fear nor *shame*, they leave no

*stench*

*stench* behind them when they go out, nay they go not out at all, for *memor* retriveth them. They are grateful both to our selves and others, and live still in both. Whatever betideth us without, they preserve peace within, and at last restore it without too. However in the meantime to their *Anthours* they give vacation, and make his *life* a continued *Holy-day*. Never was the remembrance of good action a grief to any, the most wicked man. It appeareth in a sinful person like a gloworme in the way in a cold night; it shineth, although it giveth no heat; the sight is pleasing, although it afford no light. But a truly practiced *piety* maketh it all *day* within, and enliveneth us with a *celestial fire*. It frustrateth the malice of *fortune*, and out liveth *death*; so that it neither feeleth the one nor feareth the other. It forestaleth *misfortune* by a pre-occupation of *the memory*, which it employeth in contenting representatives; It wear eth out trouble, and conveyeth us past *death* whilst living, by an assurance that we shall live beyond it. When we are in our *Graves*, that, although unburied, goeth with us still, it being the onely peaceable possession of both living and dead. So they

they, whose virtues have been approved by durance, and have escaped through the surges of temptations unwracked, have the greatest titles both to *fame* and *felicity*; and when they are pleased to reflect upon them can redouble them, make them instead of a past misery a present benefit.

ALL this joy our *memory* worketh for us; and this in consideration of *God's mercy*, But his *justice* shall do as much, and his *Providence* too in the government of all things. When we call to mind the revolutions of things past in the World, and the varieties, which go to the composure of it, we look up to that *Wisdom*, which hath contrived and directed them to their several ends with a just admiration of his sage disposals, with as just a condemnation of those feigned fopperies of *Chance* and *Fate*. We may then find and know that all things happen by his sacred permission and will, which as it delighted us in the *sufferance*, so much more now in freer dispensation of *sweets resembling the celestial*. Of all changes we may in much measure see and recount the reasons the books of divine *Providence* being open unto us. We may, among other things innumerable, see there recorded the *prosperity of the wicked* and their *confusion*, and

and admire God's wisdom, who setteth them in slippery places to cast them down headlong to destruction. The just are alway under the tuition of his fatherly eyes, although in all worldly sense cast out of his favour: the wicked even in his prosperity is but heaping up the incendiary coals of his own destruction and ruine. Although he look like one of Pharoahs more proveable herd fat and fair, it is but to fall into an unsatiable gulph. Providence is best commended at last, Happy he, whose care for the present did never put stop to the hope of his future well being: for the righteous shall see the vengeance and rejoice, nay, he shall also delight himself in the abundance of peace. The fore knowledge of God's providence proveth Memories darling, and Hope not frustrated, though dead by fruition, is revived by recollection.

WHO should relate this to the World but we, whose Hope have increased by improbabilities and have outlived themselves? Our seed committed to the earth and lying out their winter under variety of afflicting weather have met with their spring, that after the confirmation of their roots the tops may have their flourishing and ripening seasons. We, who have half an age lived

lived under the *Oppression* of continued *usurpations*, may now at length, when our *sun* is by divine providence, mounted to an higher both degree and strength, shoot forth into a timely viridity; and through his seasonable and powerful operations of heat may be preserved and perfected for the *divine husbandmans* both *glory* and *delight*. We have not only outlived our durance, but its imposers too; and through God's blessing our confidence and deeds shall in future ages have a pleasing and odoriferous acceptance, when their names shall stink in the nostrils of all men, yea, even their own very instruments and adherents. Each man shall eat the fruit of his own labour, and his deeds likewise shall follow him. Of which harvest none can be bereft, for every man's transacted life pleadeth for him his merit, and claimeth his due in despite of whatsoever obstructions. As God is not mocked, we are not deceived. But they, who in our dayes so willfully deceived themselves by endeavouring to mock God, which way can they now (as they were wont) cry up the truth of their Religion, and the reality of their intentions by the successful event of their actions? their own arguments heretofore fram-

framed in a self defence were all of them wont to prove their self confutation, this onely excepted. Time and Providence (those neer freinds to truth-seeking Reason) have also divested them of this frauduler pall, and made naked to their shame the very secrets of their diabolical practise. God never ordered the course of worldly happiness so directly towards the righteous man's habitation, as that it never deviated neither is wickedness in the acting alwaies unfortunate. God doth not alwaies sign his pleasure with his immediate finger, either suddenly advancing the right or depressing the wrong. It was a commendable fiction of Jupiter in the distribution of his blessings commanding an equality of good and evil. Which gave a semblance as if he should favour corruption and vice as much as virtue and honesty. But he knew if Virtue should be able to engross to her self the whole stome of the common blessings of wealth and worldly content, she would be more courted and wooed for the train she beareth after her, than for the proper esteem due to her worth and beauty. We daily see that villainy may be successful. Thieves may oppresse honest travellers, or an avaritious eye may

by power and deceit out-reach a well meaning neighbour. But God alloweth neither of the theft of the one, or the rapine of the other. Observe therefore the end of such; they shall be taken in the snare of Gods wrath, and fourfold Restoration will not satisfie. And, besides the end of the persons, consider their purchases from the known truth of that vulgar observation, that *ill acquirements are no inheritance.* We can now fight them with their own weapons: Either they were mistaken in their cause, or else prosperity in this life is not entailed to virtuous deeds. They, who so impudently or rather blasphemously boasted that God attested their actions and the justice of their cause by so many signal victories, and permitting them from time to time to prosper in the world, are now silent as to this vaunt. Although they conspired with Hell to throw their consciences into a lethargy, and then to attempt any thing in God's name, the success of their attempts was only to the advantage of future misery. For when their lucky hours had let down their last sandes the lethargy proveth but a charm, and receding giveth quicknesse to their verberating foe. The disturbers of

*the Kingdome's* peace had for their cheat of sanctity, by which they would appear white and innocent in the Vulgar eye, chiefly this of success. But their fall from their aspired altitudes maketh our acclamations and triumphs to be heard at distance, inviting others to participate of our joy. Their dejection, either head-long from the degrees presumptuously ascended, or penitentially to a sincere *obedience* from a *mock devotion*, could alone have been the means to raise our beloved *Sion* out of her ashes. Though the first happened to be the means, the latter was more in our wishes. For my sincere thoughts are that we ought not to *glory* or *joy* in their *punishments*, so much as to *pity* their *Obstinacy*, whose hearts we find composed of *imitigable bitterness*. Our long captivated *Church* retaineth that discipline in her renewed prosperity so far to *love her enemies*, as to wish them, who have been *thorns in her sides*, to become *members of her body*, and *coheirs of her felicity*. Whatsoever joy she conceiveth from the memory of God's enabling her to *the victory of patience*, when these persecuted her, she esteemeth not ample enough so long as that *godly sorrow of repentance* prepareth not them

them a meet habitation for true joyes reception. For although God (whose praise shall therefore be alway in my heart and tongue) hath turned again the captivity of his people as the streams of the South, and hath built his Church as upon Mount Sion, which cannot be removed; yet our joy is in a sort deficient by the want of so many members torn away from her, and one part of her body become as it were impotent; so many persons the work of God's fingers, for whom Christ's most sacred body was pierced and his Blood shed, either perished or under eminent danger of it. But then what was wanting was made up by the remembrance that God's long offered mercy, being by these refused and his grace turned into wantonness, they are deservedly punished in their obdurateness. We cannot but rejoicingly contemplate his awful justice in permitting those, who have had so great a share, and bands so deeply stained with the innocent Blood of persons of all qualities and conditions, with stupified consciences to run on the course they began, not listing to him, who recalleth. God's glory is incessantly the just man's bliss. Which way so ever it pleaseth him to work it becometh a smiling spectator. And

his several wayes he hath to glorifie himself in bringing to pass these certainties, that the patient abiding of the Meek shall not alway be forgotten; that God will avenge his one Elect, which cry unto him day and night, though he bear long with them, to the end that prosperous Villany may never cease to fear, nor calamitous Virtue to erect it self to a just Hope.

AND now the time looked back upon seemeth not long, because at last our Seige is raised, we received, and our confidence magnified. *Hope* is a sweet companion, which with much validity conveyeth us out of the ruines of our times and unawares thrusteth us past fear of danger. We have as it were slept and dreamed out the sadness of our past time; but our eyes are open to the blessings of our present life, which by an evangelical liberty restored becometh the gladsome vigil of that everlasting *Holy-day* in *Heaven*. Much may it strengthen our *Hope of Heaven* that God hath restored unto us the uncontroulable use of his *Courts* and *House*, whether we may resort in companies and with notes proper to our thanksgiving solemnities celebrate this *festival* the precedent of our still hoped for pure, bright, glorious, and never ending *day of rejoicing*;

Much

Much may we be enabled and inclined to pray for encrease of pious Associates, who may with us bleſſ and magnifie the *Supream and sole Ransome* of our lives and liberties; Much may our *Mother* rejoice in the recovery of such reduced members as were before alienated from her *tuition* and powerful *benedictions*, whether wilfully, ignorantly or cowardly; And for ever hereafter may *Discord* receding confine it ſelf to that *Stygian rabble* of irreconceiveable rebellion, whose invention and successless issue it is most properly termed. So shall graceful *Virtue* have flourishing pavilions in every heart, and (each man being consecrated a new) *Paradife* be no more one, but a plurality.

NOW let us compare them and distinguish *Joyes*. He who with *Ermine curioſity* hath preserved himself clean and innocent, though he thereby incurred the hazards of life, having escaped all dangers, hath a more through paced *Joy* then he, who hath run through any whatſoever dirty actions either to defer an empty fright, and to entertain a crackt and unſeemly happiness. The one now looks upon his *proſperity* as the *spoils of victory*, and his own because he ſerved for it; the other laugheth

but as it were for company with a faint  
sence of pleasure, and is either in his heart  
looking another way (as before) upon more  
sensual pleasures, or bethinking himself how  
and where to pour out the tears of his  
macerating and envious grief. Now he that  
doth any thing to obtain his *ends*, or secure  
his *fears*, proposeth to himself a joy, yet doth  
but,

— *Propter vitam vivendi pendere causas.*

B U T it is requisite that I vindicate *pros-  
perity* and extol it now, although I before  
condemned it. Yet neither did I discom-  
mend this now in discourse, nor can I be in-  
duced to praise that before condemned. As  
for that *prosperity*, which I before said to be  
*the souls canker*, it was such as fomented na-  
tures too too violent inclinations to vicious  
contentments, and incited man to the un-  
manning himself. According as *prosperity*  
giveth joy, I either acquit or condemn it.  
It in our *Joy of Restoration* any depresseth  
his soul with meer temporals and debarreth  
it the privilege of ascent into the presence  
of the compassionate *Restoren*, what doth he  
but reinthrall himself and torment his joy?  
If the use of the gifts brought in with peace  
be more frequent then of *peace continuing*  
*gratitude*

gratitude, the man thus using them doth at the most (and that too not without checks) rejoice but to halves; his *diviner part* is both hindred of her *flight* and blinded from her *Joy*. The temptations of illuding vanities grow more and more importunate, and they, circumventing the man, nurse him up (as if in true pleasures) in unseen miseries & conjure him to an ignominious slavery. He embraceth rotten deformities, and useth means with expedition to unbind the contignations, and let fall into irreparable ruine the plastered piece of mortality. So doth *prosperity* become his *Scourge*, because he, in contempt or neglect of God's glorious service, becometh the *Worlds slave*. Or again, if we have too able memories to recollect the surreptions and losses sustained in the late barbarous broiles, and because these breaches are not made up, to charge our hearts with repinings intermixed with joy, what do we but make use of our strongest faculties to cheat our selves? We are to look forward to what is to come, nay, to consider what advantages we have in the happy *Restauration of King and Church*. Many (it is true) are the *insidious baits* laid for us every where and way; but while God is our chief desire *prosperity* helpeth, nor faileth us.

Therefore

Therefore to those, who constantly behold *Gods will* as their most desireable pleasure, the good wrought in such varieties maketh wonderfully for the heightening of their Joy. None but a distempered palate thinketh bitter sweet and sweet bitter, for a sound body hath a distinguishing gust: So sincerity of Religion giveth sound judgement for the election of the most savory delights, the sum whereof is *God*, the particulars whatsoever perseverance in Love promoteth to the understanding.

NOW that *prosperity* at all proveth obnoxious to future discontents by too too indulgent supplies of luxurious appetites, is no fault of the times, but of the persons, who cannot learn to behold the beauteous blessings of *God* with chast and temperate eyes. Neither is the subservient and ready good an exclusive plea, for immoderate either lust or use, nor given otherwise than for a punishment to such unrestrained wills. It is true that there is more danger in an exalted state of life, then in a depressed, because more privy temptations, more publick ones, but then care is the more commendable, and likewise resistance is the more glorious when the assault is feircest. They then, who were frightened nearer *God*, and farther off

off a self-love by the *sword, Persecution, Nakedness and distress*, have made adversity beneficial to their souls, if their care now become not (like a watch not wound up) slack in time of greatest urgency. *Temptation is no necessity*, neither store hurtful unless misapplied. The true use of *prosperity* is to be led amongst, and, through the delicacies, and charms of pleasure, & leave them conquered and as often as we are so led to recede with maiden appetites reserved for *God alone*. Thus onely do we use these benefits aright, and thus using them shall we duly remember the greatness of the succour afforded by them, when time would wipe away the tract and obliterate the legend. Thus using them do we enlarge our *Joy* in them, because our *Joy in the Author* is thereby perpetuated. The greatest and sincerest of pleasures (as directly in reference to things of this life) is to bear and forbear. Temporal things coming suddenly to their height do suddenly decrease ; and the benefits of this life too greedily taken and used, cease to be benefits after one full enjoyment of them : onely *moderation* (with reference to *God*) lengtheneth them and preserveth the *joy* of them entire. They are so made to reach from *earth to heaven*, and the *joy* of

of our span-long life is spun out into a glorious thred of immortality.

SEE now how farr our confidence hath carried us. The prayers of *Faith* have wrestled and prevailed with *God* for this return of peace to his *Church* and this *Realme*. A pious boldness in asking any thing of *God*, and resolution in denying any thing to our selves for his sake, will procure a more prosperous advancement for us than this, even an exaltation above temporal to eternal rest and peace; Amen.

**O** Lord, thou hast been favourable to thy Land in Redeeming thy people from captivity; thou hast forgiven our iniquities, and covered our past sins; thou hast taken away thy wrath and turned thy self from the fierceness of thine anger.

Therefore our meditation of thee shall be sweet, because thy salvation is nigh them that hope in thee, that glory may dwell in our land.

Thou hast remembred thy mercy and truth towards thine Israel, and the ends of the World have seen thy salvation, O righteous God.

Truely thou art good to such as are of a clean heart; but we had well nigh committed folly against thee in being envious at the prosperity

of

of the wicked, when we saw the Tabernacles of Robbers prosper, and that they were compassed with Worldly happiness round about.

But at last when we drew neer to the refuge of thy word, and considered the Wisdome of thy disposals we were taught not to condemn our own lot, neither envy theirs : For we understood destruction to be nigh their habitations, and ready to receive them.

But thy Servants are alway with these ; thou upholdest them with thy Right Hand.

Thou shalt guide us with thy counsell, and afterwards receive us to Glory.

Thou shalt increase our greatness, and comfort us on every side ; so that our lips shall greatly rejoice when we sing unto thee, and our souls also, which thou hast wonderfully redeemed.

Let this be written in our hearts, and likewise engraven in the rock for ever for posterities sake, that the generations to come may know it, and the people, which shall be created, may praise thy name, who lookedst down from the height of thy Sanctuary to hear the groaning of the prisoners and preserve the multitudes of the afflicted.

Surely

surely the upright shall rejoice, for they have seen the vengeance, and shall boastingly say, Verily there is a reward for the righteous.

Thou hast proved us and tried us as silver is tried; Thou caused'st men to ride over our heads; we went through fire and water; But thou hast brought us out into a wealthy place.

We long sat by the way side mourning for the Ark of God, catching at all tidings, which might nourish Hope. At last we understood, and now confess thy power, who hast brought it out of the house of Dagon.

It is well for us that we have been afflicted. Yet assuredly, if thou hadst not been on our side, when malitious men rose up in fury against us, they had even swallowed us up quick.

But (praised be thy name, our favour and Defence) our foot is escaped out of the snare of the fowler; the snare is broken and we are delivered.

What are we that thou hast thus magnified us, and heard our prayers continually, importuning these to arise and to have mercy upon Sion? How great are thy loving Kindnesses and Mercies, who con-

consideredst that the time to favour her,  
even the set time was come.

And now thou hast set thy Tabernacle in Sa-  
lem, that Righteousness and Peace might kiss  
each other.

Therefore unto thee do we give thanks, O  
Lord, unto thee do we give thanks, for that  
thy name is near, thy wondrous works de-  
clare.

Let our mouth be filled with thy praise and  
honour continually; and be thou exalted, O  
God, above the Heavens, let thy glory be a-  
bove all the earth.

And now, O Lord, I beseech thee remember  
me, thine unworthy servant, with the favour  
that thou bearest unto thy people, and vi-  
sit me with thy salvation, that I may  
see the good of thy Chosen all my days,  
and rejoice in the gladness of thy peo-  
ple, that I may Glory with thine inheri-  
tance.

Make all thine glad according to the  
days wherein they have been afflicted, and the  
yeers wherein they have suffered adversity,  
that the beauty of the Lord God may rest upon  
us.

So shall we not go back from thy precepts,  
but devote our selves to fear thy name; so  
shall we be established in the way that is right,  
and

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and make known thy faithfulness to the great Congregation.

Blessed be the Lord our God, who alone doth wondrous works ; and blessed be his glorious name for ever and ever, and let the whole Earth be filled with his glory. Amen, Amen.

Our Father which art in Heaven, &c.

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CHAP.

## CHAP. III

*Reflections upon particular benefits obtained by his Majesties happy Return.*

God is alway a ready help ; but more especially at time of need. Our own industry is but a blunt stupidity (take it in the most refined abilities) without his exhibited aid. Our necessities would be more urgent upon us then our wills could be active for us, should our best subterfuge from danger be our own meer contrivance. But God is ever present ; yet more sensibly in the time of greatest necessity, when he seemingly hath absent-ed himself. He seemeth not present, when necessity is absent, because but remissly invocated. In time of need prayers are our refuge, till our desired supply cometh, who sometimes answereth our expectations sooner, sometimes later, according as we ei-ther pray, or he feeth expedient. He doth frequently delay until our pressures grow almost too too weighty, and then

H he

he becometh a speedy and powerful *Deliverer*. Indeed the sordid ingratitude of man taketh notice of no deliverance, but such as is miraculous, and seldom much of that, after the wonder and need are both over : so far is *God* from our hearts although alway present in our enjoyments they being his liberallities. And in regard of our slight esteem of the more common favours, *God* doth suffer our acknowledgments to be sharpened by the want of those his blessings sometimes undervalued, and that such want as may make us sufficiently to remember even our dayes of forgetfulness. Then, when our crooked dispositions are set straight and upright , we have leisure enough to bemoan our selves and lament our palpable vileness, but scarce wisedome to foresee our escape from the quicksands of those perplexities, which we have no reason to deem other then inevitable. Nevertheless succour cometh borne upon the wings of the *Providence*, and quasheth Tirannizing fate in the midst of its surprizals. More than to a sentenced sufferer in the very nick of time a letter of reprieve, or an hand of help to a sinking and soul expiring person, when our deliverance gratiouse because morit

improbable, nay very miraculous. The commonnes of our calamity was before our general comfort; so neer was the fatal knife to the thred of our hopes. But it is never too late for God to put a stop to the procedure of malicious practices. He findeth not any time past, or any thing difficult. What to humane understanding may seem an impudent neglect, becometh to him a well slighted occasion, and our best time is not alwaies his. *Providence* hath its fulness of time, which ( let man never so impatiently labour to hasten it) will not be prevented nor deferred. Witness this our former expectations, and our present acknowledgements, which to praise God for his wise and successful de-layes. In due time God gave us a *Moses*, a *Prince*, a *Ruler*, and a *Lawgiver*, under whose conduct we have been led out of more then an *Egyptian* slavery. We have lost nothing by our hope being deferred, the length of time being well supplied by the perfection of our *Blessing*; a most gracious *Prince*, and we hope that what time was wanting to him and us, in his desired reigne over us, may in the felicity of many ensuing years be returned to him as an additional *Crown*, to us an encrease of *joy*.

AND of this his calm return giveth us an extraordinary assurance. He affordeth us by the serenity of his demeanour a large prospect of felicity, if our wayward *perverseness* (like the never contented *Israelites*) change not the blessings designed us by his ministry into *plagues* and *curses*. We have seen his forgiving nature abhorring such crimson pleasures as are more sanguinary then necessary for *Gods* glory. *Innocence* conducted him a nearer way home then to swim through *a sea of blood*. He thought it not good to return the same way, by which his enemies forced him to depart. *God*, who useth to win by forbearance, and *delighteth not* so much as *in the death of a sinner*, was his *Pilot* and brought him home *to the harbour of rest by peaceable desires*. He would have civil dissensions and fraternal jarres cease, and that we hear not hostile and distracting *Alarms*, but onely such harmless clashings as delight and recreate; that by our exercise and union we may the better resist forreigne contrivances and attempts.

HOW truely *Golden* would our *Age* have been had this rare patern found an universal observation, had real *peace* and *joy* met with a free access into every heart?

But

But it doth not a little interrupt our rejoicing that many harbouring unquiet thoughts do prepare War against themselves. A little gall marreth a great quantity of delicate wine, and a few dead flies cause the Apothecaries precious oyntments to give a stinking sent: So doth a little of the leaven of disaffection in some few give frequent repulses to our copious and active joy, while we are forced to mix supplications with thanksgivings, and commonly to sigh for their miseries in the midst of our own triumphs over misery.

IT is strange that the *Divine Providence*, which illuminateth most, should blind any. But if deformed and vicious Souls turn things sacred into sin, and wholesome remedies into the nature of their own distempers, *God's Grace* is nevertheless wonderful. If the wicked man poysoneth his *antidotes*, and maketh himself worse by the receipt of them, the fault is not in her *Physitian*. Although the *Atheist* forceth his will to obstetricate to sensuality, conjuring to silence all thoughts of a *God*, *God* recedeth not, neither is the more absent, but filleth the World with the brightness of his glory. The perverse fool may term *Providence, Chance*, but yet advising with

even his own reason, he may confute himself. However we know who it is, that produceth Sublime and excellent things out of indisposed materials. We know that our present promotion came neither from the East nor from the West, blown by accidentary winds, but it was God's finger; he is Judge, setting up the right and depressing the wrong. Let whatsoever adversary read himself those loose lectures, which his heart onely superficially entertaineth; yet no *Diabolical Subtily* can withstand those *quick lightnings*, which God's powerful works do dart upon his *conscience*. And know he must, that whereas he would bribe his *internal witness and judge*, he doth but the same as he, that would retrive rivers back to their Fountains, and chain up the winds in an imperious Den or Castle; so impossible it is to confound that habitation of equal *Justice*, where nothing is perverted. Our Kings many and Miraculous deliverances from molt eminent dangers, and the thred of his life interwoven with durane and protection, may in all reason silence the *partour Sermocinatours* of rebellion. They all know (and some confess) whose work both *preservation* and *Restau-  
ration* is; yet they retain a certain inflexible stiffness

stiffness. God must be beholding to them for a certificate of approbation, or the work shall be none of his. Nay, if the preserved King and grateful people satisfie not their exorbitant lusts before the will of the great *Preserver*, they will attempt the undoing of what God hath done, as if aiming at the annihilation of his power.

BUT their powers and wills are not in the same consistory, being as far divided, so unequally active. And he, who now disableth, did formerly disappoint. They, who formerly endeavoured the frustrating of *Providence*, were their own punishments in many fruitless attempts, but now they are, especially by necessity of forbearance of acting that, which in will hath been long since peretuated.

HOWEVER let them do and think what they will, experience teacheth the us truth of this, That although *hand join in hand* the wicked shall not be unpunished; but the seed of the righteous shall be delivered. That the latter is performed is punishment for some only to behold, who are (besides their sin) more miserable then any, as being the peevish Authors of their own sufferings. The rack of envy in their

food the *juyce* of gall their *Drink*, seeing their *Ambition* cannot *Mount them on horseback*, while *Princes walk on foot*. But while we enjoy our *innoeent* desires, may they long live and wish and hope, yet never obtain, until their wishes cease to be malignant and fixed upon the bloody ruines of *Kings and Kingdomes*. Such red lines are they desirous to draw in their *Calenders*, as *Holy day* marks, that we may justly thank *God* who *hath set his King upon his high places*, and withal curbeth their virulent and fierce inclinations, so that he hath his enemies objects of derision, yet one entire motive to compassion.

ABUNDANTLY and most deservedly may we thank *God* for this sum of mercies, *A King*. From each of *God's* mercies flow so many rivulets, as there are persons to enjoy it, or that is hours to be enjoyed; But this is a *Mercy* containing innumerable of the greatest. The free use of *true Religion* is one inexplicably. Which that each person may apprehend, let him with calm and serene thoughts quiet those tumultuous waves within him tossing his affections to and fro at will. Then may he with an inquisitive devotion look into our sacred *Misteries*, and return to himself charmed

charmed out of all crooked prejudice by their noble blandishments and pleasures. Adde we to the ornament of this blessing the mercy of uniteing *Peace*, which he that desireth not, deserveth to be subservient to shame and misery, and justly meriteth our wishes, that his own peace onely he may sacrifice to his fury until his temper by suffering becometh pacificatory. The magnanimous *Christian*, who mindeth the general good more then his own particular interest, findeth himself there safest, where none fear, and maketh his chief *Mansion* to be *his House*, who taketh pleasure in seeing *brethren dwell together in unity*. But this blessing without our *King* was not to be hoped for. The *Crown* and *Crown properties* sit neither commendably nor quietly upon any head and shoulders but the right. Besides (for God doth extraordinarily assist those, to whom he giveth the *sacred Prerogative*) they are too weighty to sit long on any wrong head or shoulders without a downfal or removal. Either of which happening *the ship of state* falleth in peices, the composure of which will never be effected by such crossè-byassèd affections as (at such a time) commonly approach to the management of the work

work. So while many contend for the *Mastership*, all is lost. And in such combustions, where some hope and most fear, there is onely laughing work for foriegne spectators. But this evil is removed when the *right hand holdeth the sword of Justice*, when he, who onely ought, beareth sway and justly requireth *Obedience* in all.

W H A T happiness I here speak of in our enjoyment of him, our *Sovereigns* titles foreshew unto us in these words, *King and defender of the Faith*. There needeth no more commendations of the first then a review of the past times, which were most sad, dismal and utterly obscure for want of *this radiant Luminary*. *The Prince of darkness* then keep his *festivals*, and (prompted thereto by him) *every man did that, which was right in his own eyes*. The contrary goods hoped for and to be effected by the power of the *Regal presence*, may justly multiply suffrages in its election and esteem. Accordingly we have known the joy, and heard the acclamations of the people at our Kings return; A voice grown much louder in twenty years space. A Prince wisely eminent is the express image of God upon earth. The loss of such an one therefore could be no less then an unhappy

happy dejection into *Cymerian darkness*, which tyrannically usurped a Sovereignty over our benighted souls. But violence in the extremes being least durable, the glorious beames of *Kingly splendour* have victoriously dispersed those thick mists and obscuring vapours; and our languishing spirits are revived by the bright rayes of his (so much longed for) presence. The happiness to be found under regal government is amply manifested by the events of the contrary. Our own memory may serve instead of reasons. But among some commendations of it *God's* own words are express and highly observable, *They shall say, we have no King, because we feared not the Lord*; where the cause of deprivation was the *Kingdomes sin*, and a Kings absence the *Nations plague*. And as to our selves we had long been sick of, and desperately groaning under the miseries of a *changed and still changing state*, but remembering our selves deservedly punished as privy to our own distempers, when sometimes we slighted *God's* favours at such time as we were full of them, conveyed to us through this *Golden Conduit*; we did bear it as we might, but do now mightily rejoice at our recovery. As therefore health is truly

so esteemed by those, who have felt the bitter outrages of a perilous disease and have been rescued out of the very jaws of death ; whereas their careless thankfulness scarce owneth the *Supream Preserver*, who were never sensible of him as an angry *Correctour* : so we may be taught to prize God's ineffable blessing, and to *sin no more* lest a worse thing come unto us then our overpast misery. Humble supplication procureth, and gratitude prolongeth divine favours. As long as we know and are our selves God will smile upon us and reigne over us by his *Word* and *Viceroy*.

TRUE greatness is always that, which keepeth the road of virtue and goodness. They were the prayers of an undoubted and blessed *Martyr*, a King for a King, rather that he should be good then great ; but withal hoping that God had designed him to be both, that is, King and defender of the truly ancient and Apostollick faith. That God hath made him the one is to the performance of the other, and that he will alway prove both, he giveth us to hope and believe. Which Title if some ( according as their several humors transport them ) will not acknowledg due, for their sakes do we chief-

chiefly rejoice to apply it. The want of their concession maketh no diminution of his honor. That he Laboureth by example & power to restrain the madness of distempered brains in a general good, even theirs over whom the power is exercised, would delusion suffer them to see it. But that we have one to say to the fools, deal not foolishly, and to the wicked, lift not up the horn, is an especial felicity; which God hath given to them, who are desirous to serve him in truth and uprightness. Whole prayer it constantly is, That God would ever give him to the church such a nursing Father, under whom her children may thrive and prosper, and devotion be cherished and magnified, that glory may dwell in our land, and the beauty of our God might rest upon us. Great men by their good examples do exceedingly propagate piety, which is by so much rendered the more illustrious, by how much it is admired and practised by illustrious persons, who are to

to the people in their religious growth  
as heaven it self to the tender plant,

G O D, in his love to us through our  
most blessed Saviour, hath in a great mea-  
sure provided for our souls and bodies.  
He hath given his Church beauty and or-  
nament, and we hope that he will add  
strength too by a King, who cannot but  
know how to rule his people, for whom  
and with whom he hath been thoroughly  
tried; he hath learned to chetish them be-  
ing himself alway cherished in the boosome  
of the Almighty to be returned to us a sure  
pledge of Gods love; he knoweth how to  
rule them, who hath manifested his mo-  
deration and power over himself in scorn-  
ing revenge and in silence passing over (&  
so expatiating) those numerous injuries &  
indignities, which might otherwise have  
injured the Nation with the brand of per-  
petual infamy. And as we found in him a  
noble acknowledgement that his Subjects  
have not been all guilty (but many of them

par-

partakers with him ) of his miseries ; so we reverently adore that admirable temper of *Majesty* mixed with *meekness*, *hands* bountiously open to reward the constant, and *armes* expanded to embrace the penitent ; whereas *sowre aspeſts* and *reuengeful bands* had been less then the merit of those to whom his favour hath been beyond measure extended. Herein he hath truely manifested to the world how fitly the *Scepter* burtheneth his shoulders, how hopeful a *Gouverneour* he may justly seem in his *subiects* eyes, who could so easily sway his own paſſions. Where *Reason* as *Soveraigne* is enthroned in the heart governing all men- tual ſuggeſtions, that mans actions are drawn by the true line of virtue, and keep within the juſt lines of mediocrity. So did his *moſt gratiouſe Majesty* moderate his course being princely and undejected in his lowest condition, humble and full of clemency in his exalted. No offers or temptations could deduce him from his love, zeal to *that Religion and Church*, wherein he had been ſo carefully educated. We may thence hope that he will in gratitute to *God Omnipotent*, who hath re- ſtored him to that, and that to him, la- bour to continuue a *Troſphée or fame, a Mis- rour*

rour of perfection, and pray, That God will (to use the words of his Father of ever blessed memory) still dispose him to all princely endowments and employments, which will most gain the love and intend the welfare of those over whom God hath placed him; and think it his greatest title to be called, and cheif glory to be the defender of the church both in its true faith and just fruitions. Which that he may be the more signally, God grant him a long and happy life among his subjects, his subjects integrity of heart, ardency of kind affections, and perpetual loyalty, and after, all to both him and them, that which surpasseth all, Unity in Eternity of Bliss, Amen.

**I**T is of thy mercy, O Lord, that we are not consumed, because thy compassions fail not. In the height of our calamities thou makest a way for us to escape, which we never imagined; so wonderful art thou in thy doings towards the children of men.

And now strengthen, we pray thee, that which thou hast wrought for us: Let thine hand be upon the man of thy right hand to conduct him out of dangers to the mansions of safeguard.

Let him flourish among us by a long and joyful

joyful life; let him win and receive the  
Congregations, and judge uprightly among  
the sons of Men, that his name may endure  
to all generations.

Let divine peace flourish in his time, with  
plenty and prosperity in his dayes.

Make us truely to understand that thy  
providence alone was wonderful in return-  
ing him the head to us, his vindicated mem-  
bers, and not to make sinful and scornful  
courses to the dotages of humane wisdome,  
or worldly chance.

However if malignant Envy will needs  
break out into detestable repinings, rather let  
them grieve, who acknowledge them not,  
then we, who now give thee thanks for thy  
blessings.

But because we know that the foolish shall not  
stand in thy sight, we will come into thine  
house in the multitudes of thy mercies, and in  
thy fear will we worship towards thy holy  
temple.

We will praise thee, who givest deliver-  
ance unto Kings, and shewest mercy to thine  
Anointed.

And now, O God, give the people peace-  
able and loyal hearts to behold, consider and  
repent of their past folly; neither let the  
curse of Jotham or Hothams end light upon  
any

any of us as the reward of revolting goodness.

Behold, we beseech thee, O God our shield and look upon the face of thine Anointed,

Deliver him from the counsel of the wicked, from the insurrection of the workers of iniquity.

Let not the enemy exact upon him, n  
the wicked approach to hurt him; but scatter them as the dust before the wind, consume them as the stubble by the fire, who shall offer to send forth injurious words or stretch forth an offensive arme to disturb his peace and discompose our joy.

As for all such as have formerly turned aside to their crooked wyes, let them be covered with their own confusion as with a mantle till they be ashamed of their actions and repent of them, that thou mayest forgive and receive them.

Hear thou our prayers for him, and his name, O God of Jacob, defend him.

Send him help from thy sanctuary and pour down blessings upon him from heaven granting his desires and fulfilling his commandments.

Thou hast prevented him with the blessing of Goodness and set a crown of pure gold on his head; let him therefore evermore

in thee, that through the mercy of the most High he may never miscarry.

So shall thy people gratefully draw nigh to thine holy Altar, and pay the vowes, which our souls powered out before thee in the day of our calamity and fear; and then shalt thou be pleased with us, when we draw neer to thee with the multitude, that keep Holy-day, to offer the calves of our lips, and to sing thy praise with joy ful lips, Amen.

Our Father which art in Heaven, &c.

## CHAP. IV.

*The care of our King ought to be one  
of our greatest cares. How ill then  
some have vaunted of merit, when  
pretend to have wrought his re-  
turn?*

**M**AN is naturally a sociable creature, to whom a singularity of happiness is no way acceptable who delighteth, as in a well being, so in communion of it. To him it is no less glory to cause then to posses joy. The members in the body are kindly disposed to each others prosperous subsistence, because the common is the surest good but the laborous parts are more especially regardful both of the honour and defence of the Head, because of its directive faculties, wholesome administrations and supremacy. For from the Head, as from Fountain, issue those vital veins, whereby the members (each in its proper place) are enabled to act and move. So is there no safety, for either all or any of them when this regal power is disturbed and wea-

weakned, whether by the frowardness of  
the members disagreeing among themselves,  
or their rebellion against the Head, or if  
through their ungrateful neglect it be be-  
rayed to external violence. Now there  
ought to be mutual giving and  
receiving between the head and members ;  
but yet the Members more need the Head,  
then the Head the Members, and the Members,  
in contributing aid to the head, are rather  
ungrateful than bountiful. Reason addeth  
a Spur to that dutifull subservience, where  
the more is given the more is re-  
ceived, as is the case of the body perform-  
ing allegiance to the Head. Herein the  
members are beneficial to themselves, and  
every part whilst obedient is instrumental  
to the general good. So is the whole  
state of the Body flourishing and happy,  
because the members are sociable, disci-  
plined, obedient and loyal. The same  
reasons of general convenience do di-  
cate to Subjects in a Realm the same  
rules. To wound our Head is unnatu-  
ral rebellion, not to preserve and honour  
him, is disingenuous ingratitude, consider-  
ing what sweet streams run throughout  
the whole body of the Kingdome, when  
the Head-spring is undisturbed, he can be no

good *subject*, who shall dip his corrupted parts in these waters to the general annoyance; nay more yet, who shall not with a generous propensity to the common good interpose even to his own ruin when he apprehendeth any injury offered to the *Head of Church and State*. In the Judgment of the Royal Prophet it was *Abner* a desert of no less then death to have onely in curiously slept, and not to have kept the *Lords Anointed*; and that *Abner* might have a through insight of the greatness of his crime, *David* confirmeth his assertion with no less then an *Oath*. A thing of so pernicious example and dangerous consequence is the least negligence in a *Subject* when the *Kingdomes Soul* committed to his keeping and charge. The *Subject* must be the *Kings Armour* to bear off blows from his sacred body, and first to be hewen to shivers himself, that the *Sword* may make no entry to the divine mortality but through his very bowels; he must be his *Fortress* with the bulk of his body to receive the shots of contemptuous murmurers, and his *Artillery*, which may at distance wound and disperse all the malicious Crews of reasonable complices; he must be his many-han-

ded Servitour to execute his just pleasure upon all essays, and his Argolick Watchman prying into all secrets with a provident industry for his good, and Searching the Abysses of male contented minds, being ever circumspect and waking, lest any of the people while he sleep come in to destroy his Lord the King. Neither is this the part of the meanest Subject more then the greatest, but of all in their proper places respectively. It was one of Davids Worthies, who succoured him and killed the Son of the Giant; but his people were all in general careful of him, protecting that he should no more come in danger, lest the light of Israel should be quenched. It is truely a most noble care and highly commendable, which possessest that Subject, who resolutely performeth this his duty; but it is nothing more then what is required of all, who are to lay to stake their lives, liberties, fortunes and whatsoever humanity esteemeth dear or precious, rather then with a fainty baseness abandon the King to prevailing miseries. Men, who see the Kings affairs in likelihood of declination and will not put to their shoulders every man to bear his proportion and part, are a degree worse then

those, who mangle and weaken the bearers hoping for a booty in the general ruin. For professed enemies may by a prudent prevention be stopt in the carreer of their desperate designs, and the edge of their weapons turned upon themselves ; but those mens cold resolutions bring the *King* by expectation lower than could the others combinations , they dishearten the well affected, and (besides the base ends upon which they are intent) they do in effect but with their own backs levigate a road for armed fury to march on the more speedily, as if they feared destruction would come too late. I cannot but call him *the worst of rebels*, who pretended readiness at all times, yet when his *Lord* calleth him in time of necessity, or when necessity bespeaketh him in his *Lords* behalf, instead of procession maketh an infamous retreat. It is true, that *Rebellion is as witchcraft*, and therefore *Rebels a cursed generation* but *curse ye Meroz* (*said the Angel*) *curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty* ; there is an aggravation of bitterness to them who came not to help. When *God owneth the cause* (as he doth the *Kings*, who is his *Anointed*) it is a cursed

curled policy to save all and lose ones self, to suffer the wrack of honour and forfeit the glorious birth right of an eternal Crown for a mess of slabbered vanities. Religion teacheth us to *Love our neighbour as our self*, and in that respect to defend to the utmost of our power all, who stand in need of our help, as in our own necessity, we would willingly be relieved: Our *Oaths of Allegiance and Supremacy* hold us to a *defensive and offensive obedience*; a bond which no reason or consideration (as I conceive) may perswade us to juggle with or cast off; a *Knot*, which neither conveniences of *Hope* or *fear* can safely or justly untie. If conveniences of *Hope* might give a *Bull* of dispensation to an unwarrantable action (as is certainly the *breach* of an *Oath*) what daring *malefaccion* might not exult and enlarge himself into brags of his boldest perpetrations. Indeed *Christianity* were then come to the fatal period of its time, and all manner of Law and Moral equity must in mourning attend it to the grave, looking for their own sudden over-thrown and next turn of sepulture. But reward proposed for breach of *Loyalty* is a devilish temptation, to the charms whereof no true

true *Christian Subject* will lend an ear; but contrariwise he sticketh to his *Prince* with closer constancy and greater resolution the more pressingly this insinuating and painted snare offereth it self. As not the *most promising hope*, so not the *most crabbed terror* can work any thing, where the weight of an *Oath* and the acceptable suggestions of *conscience* mind the *Disciple of Christ* of his duty, and an answerable recompence. The Heathen could say,

— *Phalaris licet imperet ut sis.*  
*Falsus, & admoto dictet perjuria Tauro.*  
*summum crede nefas animam preferre pudori,*  
*Et Propter vitam vivendi perdere causas.*

In English (with the Readers favor) thus  
 Let *Phalaris* command the falsity.  
 And dictate perjuries with's Bull fast by.  
 Think what a prize life's saved with honour  
 stain'd.  
 And do not lose lifes comfort for life gain'd.

BUT a *Christian* hath respect to more than his present honour, as knowing the dues of unfeigned *Obedience* to be immortal. When his *Prince* is his grand thought

thought and care for God's sake and love, he assurēth himself of no less recompence then God himself. The King is under God Religions great *Guardian*, in whose face how do we read lines of care for us? Let astonished and Watchful thoughts accompanied with prayers (which use to procure *Angel Guards*) be ever employed for his concerns, that he may receive the fruit of his labours, our pious and affistant cares returned for his perplexities. We by our Christian sedulity mitigate the harshness of his cares, who is most perplexed for those; who neither regard God's glory nor their own good, who will not be obedient lest they should be too too happy. We should all amend, that he may be eased. And truely if we be careful to our selves, we shall not be wanting to him, we shall lighten both his cares and our own. If we account his enemies ours, the care is divided; he beareth but a part and we but part, although each one beareth all but of a noble affection to his and the general welfare; and at last the success is good and certain, there being in all a religious unanimity. This care proceeding from love becometh earnest in its labours, speedy in  
the

its services, constant in its resolutions, and valiant in its executions. It will not permit us to secure our selves first and serve the *King* afterwards, nor to break off our services in the midst by abrupt counsels, but with a deliberate judgement to serve him in season, that we reap the harvest of his approbation, and joy in his smiles. There is an absolute *marriage* between the *King* and his *Subjects*, whereby there are interchangeably given assurance of *Faithful adherence* to each other in *adversity* as well as *prosperity*; he cannot at all leave, they cannot, unless lewdly and impiously, forsake him. Let our endeavours therefore be strong and serious, accompanied with prayer to *God*, that he would cherish him his bosome, that ( according to his promise to the *King*) *through the mercy of the most high be may not miscarry*, that he may have in all abundance of sincere *Love*, although little cause to put it to trial, and this through the merits of *Holy Jesus, our most blessed Saviour.*

WE cannot but see our selves strictly obliged by *God's Lawes* and common gratitude to see the *Kings* welfare both by us and from us. Now I come to consider whether a *Subject* be any way capable of

of being accounted meritorious according to the common vaunt, when he hath done the utmost he can for the heightning his Majesties prosperity. *Obedience* to his call and command is a duty towards God more than man. This obedience is *doing that, which is right in the sight of the Lord,* (according to the Scripture phrase) and not in the sight of man alone. It hath God for the prime *motive* and ultimate *Hope.* If therefore there be any, who vaunt of a meritorious service in any employment of this high nature, they befool themselves out of the reward and commendations of *Obedience*, for as much as they manifest that they have not yet learned to be *obedient.* And some there are, who speak loudly of their being instrumental to the reducement of our *Sovereign*, whom themselves had formerly forced to *wander as a bird from her nest.* And these are a sort of men seemingly very religious, but we may judge of them, whom the *Psalmist* had long before described from their *making a dogged noise about the City, and grudging that they are not satisfied.* These are abortive Children of the *Church having the form of godliness but not the power.* These with a mercenary

cenary obedience expect a reward for their service, and this the fairest and best jewel in their *Masters Cabinet*. If they had come with that *Benjaminite*, who had cursed the King, to meet him upon his return with recognitions of sorrow, if they had put the halter about their necks, confessing their former merit, they had done something like Subjects, much like like converts and penitents, meet to be forgiven and embraced; but then onely when unlawful practises could not bring about their foul designs to come and meet him (the instruments of whose long calamnities had been forged by them and hammered upon their anvil) giveth them an evident mark of notorious insolence. I am ready to judge with *the wisest of Kings*, that *the Sacrifice of the wicked is an abomination*; but how much more when he bringeth it with a wicked heart? They, who had sometime torn in peices those robes, were at length set out in *Loyalty's* dress, that what they had failed of by *disloyalty*, by the *fucus of Loyalty* they might at last obtain. **HOWEVER** these men would be taken for Religious, they have highly abused and worne bare their plea, so that through it pride and hypocrisy break forth

forth and become apparent. For there is neither *humility* in subjects giving laws to their *King*, nor *religion* in persuading him contrary to his well grounded *judgment*, and the received *Principles of truth*. Herein they also indiscreetly thwart themselves, who, while they would not have violence offered, to their *consciences*, are violent even without arguments and against reason in obtruding a *religion* upon him. Their persuasions would be other, and they more submissively meek if they truly considered what calamities their contentions for *Religion* involved both *King and Kingdom* in; neither can any understanding head give it self the hopes of any better fruits from any *Religion* which subjecteth the *King* to the *Churches censures*. Certainly true *Religion* commandeth us all subjection and in the most exact manner to *Honour the King*, to depress our selves, and our best actions to cover with silence, whereby they are enriched and made acceptable to *God*. He looketh upon our *simplicity* in the first place, and knoweth what is done for his sake and honour without our vain glorious proclamations. It was surely vilany and not any thing to be drawn into example, the act of the *souldier who spit in the face*

face of him, whom he had before saluted as King; or if there be in subjects an ill gotten power, they should (methinks) abhor that paterne and copy of him, who said to his Prince, *All this will I give thee if thou wilt fall down and worship me.* Men of true piety use not to boast of their pulling down and setting up Kings; nor will they usurp God's power under pretense of being eminent in his Church. I am very loath (especially in these times) to bring an invective against my fellow servants, and those claiming the name of Protestants; But I am much more loath, that that Name should be aspersed by the practices of those who bear it, while they recede from primitive purity entangling themselves in the tentes of those, against whom they declaim, as if their intentions were to return to Rome, although their face is as if they would go to Jerusalem. I know both how much displeasing it is to rehearsals, and what censures he must undergo, who layeth open to publick view errors, which the unfortunate Author would have concealed. But the displeasure and blame will be injuriously placed upon him, who really aimeth at what others onely pretend to, *the glory of God and the general good.* And if the ne-

felicity of the times did not open the lips  
of men of the most known modesty, by these  
kinds of discourses, informing me of the just-  
ice of these complaints, I might peradventure  
suspect my self either guilty of a misappli-  
cation, or at least too severe in my indica-  
tion. In truth I heartily wish there were  
place for such a suspicion, and that the publi-  
ck knowledge would not bear me the wit-  
ness of innocency. A triumph over mine  
own errours would administer unto me am-  
ple contentment, and in this case the  
joy of the publiック welfare would over-  
whelme my sorrow; seeing my self, and not  
them mistaken.

B U T the felicity is too great to be ob-  
tained. Could we see them begin to keep  
within the prescript rules of modesty we  
might from those sparks blow up and kindle  
our hopes. But their both words and  
deeds, declaring their own shame, encreaseth  
our sorrow. They speak themselves some-  
times great friends, whom we know to be  
reconciled enemies, ( and would to God  
they were reconciled in sincerity or were of  
reconcilable nature) of whom all cauti-  
onary advises bid men beware. In the  
midst of those benefits, which should strong-  
ly binde the knot of reconciliation, they

are most apt to shew their dissimulation, being never more ungratefully dangerous than under accumulations of kindness. All that ever hath been granted, hath been debt and merit, and their demands do clamourously out reach all bounty. If we should suppose their deserts great, yet we find it an usual admonition of one to another, that if any perform an act of courtesy to his ordinary friend, he may not stretch the skin of his eye-brows in a bravado, neither make his tongue, an instrument of vanity, the trumpet to sound and publish what he hath done; but that he lay his hand upon his mouth, that he be silent, and then his deeds will praise him; whereas a benefit accompanied with insolence is an odious evil. This is the rule between private friends. But the higher any man act, and the greater the person for whom he acteth, the more doth reason advise him to stifle words; and if none may upbraid a benefit to a friend, much less may he make (his duty) *obedience* to his Prince an occasion of boasting. It is every mans bounden duty; none can without sin and vengeance neglect it. And therefore every good *Christian* subject hath his action sprouting up to maturity for his only Eu-  
logic

logies. If God and the King see his obedience he careth not whether any blasts of commendation publish it. But these are not so in love with Virtue, who have aimed at praise from contrary actions both against and for the same Cause; we have, and that even since the Restoration and dayly heard them equally loud and vaunting of differing services. But speak they never so loud, they have no Echo of praise returning from either the reverberating hills alarmed valleys; men both of high and low condition seeing them ready to burst with envious and ambitious thoughts, will not add any breath to endanger the cracking of a stinking Bladder. The boldness of these men is strange and demandeth our both pity and prayers. Poor souls! God give you repentance and (what they erroneously seek) true happiness and joy.

THESE are my worst wishes for those whom I have had this discourse, that being repentant and painful in god by their diligence and integrity of heart they may be blessing to themselves. Neither (although I have encircled some within a list of accusations) am I ignorant that diverse of this company (which I leave nameless) both lay down all plea of merit and give testimony

ny to the world of sorrow for their former countenancing harsh and illegal practices. To these (if I may escape the envy) I would become admonitory, that seeing they can most powerfully perswade men of their own judgment (except in this of compunction) both to forbear and lament their contempt of *Princes*, and prostituting their precious souls to the lust of pride, they would endeavour that reformation among themselves, which they laudably desire in all. They should be advised and acquainted that some good actions, but those deformed in the production for want of a good intention, and every day bespotted with vautes and brags, are insufficient to win off many very unjust ones, and most notoriously haynous. There is nothing but penitent tears falling down, which can erect a debased sinner, and make a way for ascent and escape from the calamities, which by his sins have circumvented, and are ready to devour him. These are silent and humble; they are neither seen nor heard by men, but speak loud to God, who the penitent entreateth to hear the voice of his tears. These we all need, these are the quickening and cordials of the mans soul, much more of him, who will

be Prodigal Son cometh to his Father and on his knees confessing them doth implicitly beg pardon for his past delinquencies. They, who have been most plentiful in these should shew their sweetness and efficacy to such as have eyes too dry, and smile out their sinful days. They who have been most neerly touched at the heart with the sharpness of their guilt, and have removed the anguish by these Medicinal drops, may most properly perwade, because to them the remedy hath proved experimentally sure.

BUT who can tell how oft he offendeth? We have all committed, if not the same, yet multitudes of transgressions. Let us then shed for our selves tears of compunction, for others tears of compassion. It is a work worthy the Disciples of Christ as often to weep for themselves, to with tears to water the barrenness of such hearts, as know not the curse to which they are condemned, and (if so please) thereby to make them fruitful to repentance not to be repented of, that sorrow, which is the assured Page to Eternity. Amen.

**R**eturn, O Lord, unto the many thousands of thine Israel, thou and the Ark of thy strength; return we pray thee and have mercy upon thy people.

Preserve the Head and members of the Realm, even all the people of the land from the highest to the lowest, and unite us in Christ Jesus.

Distractions have crept in among us, that by the preclusive honour of thy name thy worship is made even the reproach of the multitude.

It is time for thee, O Lord, to wot for they have by the name of religion made void thy Law, that high Injunction. Fear God and honour the King.

Lord, how long shall the wicked, how long shall the wicked triumph? how long shall they utter hard things, and the workers of iniquity boast themselves?

Should not all, who name thy name depart from iniquity? yet there is a sort of men, in whose mouth thou art near, but far from their heart.

O God, the God of thy people and the portion for ever, we pray that all, whom thou called by thy name may have no aims but thy sole honour; neither suffer thou thy religion to be in our mouths to cover the deceitfulness of our hearts, running after strange God.

If any of us should be willing to believe, if we should have any reason to think we had deserved more then ordinary, yet let the greater truth overcome this reason, assuring us that we can never do more then duty requireth for God, our King and country.

But as we hope (by thy especial grace preventing us) we shall never do a good work to a bad end; so not attempt to pull down thy Church by performing any part of our Allegiance.

But it was thou (not man) who didst set thine Anointed upon high for thy Church-establishment. Rebuke therefore those tumultuous Zealots, who being enemies to Christian felicity, while they pretend to divine peace, have no other method for it than by making war upon his and their own Souls.

Let not the rebellious Children exalt themselves, neither their devices prosper for they have imagined evil against thee.

When they speak great swelling words of vanity fill their faces with shame and confusion, and their mouths with the fruit of their own lips.

Yet rather (if it be thy will) let thy mercies overtake them then thy judgements, that knowing the érrors of their lives they may hereafter take pleasure in sincere

obedience rejoicing in thy testimonies as in  
hid treasure.

Reduce all, who have erred from thy commandement and put into their hearts a desire to follow the prescriptions of Religion, Reason and Convenience, which are the best Counsellours of both Prince and people.

And forasmuch as our help standeth in the Name of the Lord, who made Heaven and Earth, not to our selves be the praise of Restoration given, but to thy glorious Name.

Do thou, whose countenance doth uphold the upright, rejoice the hearts of such as have therein served thee, disdaining the petty triumphs of vain glory and seeking of no recompence but thy favour, which indeed exceedeth all, that we can desire.

O that our ways were made so direct, that we might keep thy lawes for thy sake, and Love thee because by thy mercies in thy best Beloved thou leadest us to good actions, stirring up in us a burning zeal to the immortal honour of thy most sublime and infinite Majestie.

Whom have we in Heaven but thee? What can we desire on Earth without thee? O how wonderfully blessed are they, whose light and defence thou art, first guiding them to good, and afterwards fortifying them against

gainst the strong temptations of self-admiration.

We are then best when least ourselves, then strongest when desyaring of help in our selves; we put all our confidence in thy wonder working arm, and having our desires fulfilled, do submissively and faithfully acknowledge thee, the good Author of success.

Thine is the Kingdome, the Power and the Glory. To thee therefore alone we recommend the tuition of him, whom thou hast given to be a Prince and a Ruler over us. Remove from him as lying lips, so the deceitfull tongue, and also far out of his sight the sinner that goeth two wayes.

Let his right hand find out, break in peices and scatter all those, who hate him, let his enemies lick the dust before him.

Give him knowledge to crush out the malignant humors, which in some are predominant to their ruin. Let the humour be dispelled, but the men preserved, that all his people may be of one mind endeavouring to keep the unity of the Spirit in the bond of peace.

Adorn us, who profess a Faith in thee outwardly with the fair fruits of good works and beautifie our souls (as meet for thine

approbation and love) with reality of pious intentions.

Then will our obedience please thee as the best of offerings; then wilt thou be our glory, and the lifter up of our Head for ever. Amen.

Our Father which art in Heaven, &c.

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CHAR

## C H A P . V .

*Of the different murmurings of all Parties.*

IT is not so much to be admired, that men, ever looked upon as high minded and insincere, should by the ill breath of their own commendations blast and raise a scab upon the graceful countenance of a good deed, as that amid such variety of Blessings as God hath, by his Majesties happy return, shoured down upon this whole nation, the shrill voyces of complainers have and do drown the most acceptable acclamations of thankfulness. Being full of the coelestial Manna, we become wanton, and will not want words to reproach the Giver. Every condition is fairer and more contenting then the present so much do our thoughts run division, and we abhor the touch of the same string twice together. We desire, yet frustrate our selves of the enjoyment of our desires obtained by giving nourishment to new desires. We droop under one want, which is scarce removed, but we beg others and more intolerable. When we roar for very disquietness

ness of heart being born down by some weighty calamity, it commonly happeneth, that deliverance was never so acceptable, that we were never so weary of the burthen, as we quickly become weary of ease. The man in the *Gospel*, who had the Devil cast out, and the possession of his own home wholly to himself, could not in his heart enjoy a solitary blessing, nor retain a profitable guest; but after sweeping and garnishing his house readmitteth his plague, and with him *seven more worse than himself*. That which of a place of misery had begun to be a *Paradise*, how soon doth he convert it into a real *Hell*? what greater misery than to be still jerked with our restless fancy, and tossed by our own fluctuating will? What more despicable infatuation then to permit ourselves to a continual labour in quest of that, which having we utterly disown? God no sooner in his wisdome for our good diminisheth our store, but we presumptuously add to our sins either illegal practises to encrease it, or distrustful complaints, more (perhaps) for fear of a future, then indeed because of any present necessity: On the other side, when our low condition moveth him to pity, he no sooner ripeneth our small hopes into a speedy harvest, but we fault

fault both the manner and matter of his liberality. But the cheerful man alway feasting himself with his blessing of content, is as wary as he is happy. Have he more or less of either prosperity or adversity, he blesseth *God* above all and for all, and blameth none but himself. It is truly a wretched life, which we pass in this world. But whence have the miseries thereof their growth but from our selves? They are of our own planting? and by our sins we as well nourish them as we gave them a being. And if at any time the hot sun-shine of prosperity scorch them, even when we should rejoice, we usually (not knowing when we are well) with querulous waters of our streaming eyes refresh and quicken them. We our selves are many times apt to languish in mind that they may prosper, not being able to discern Gods blessings, even when we are by them too full and too fat. If (with the *Israelites*) we have flocks and herds, we want bread; if we have bread, we want drink; if we have flocks and herds to kill, bread and drink answerable; yet there must be variety of flesh for lusts sake, yea and that quickly too, or else heaven shall be alarmed and upbraided with the plenty of past

past dayes under other governments. And then cheifly when there is no want of any of these, but an excessive variety, when moreoyer we are upon the confines (as it were one foot entered into the possession) of our *Canaan*, the noise of a *Lion in the way*, and the height of *the sons of Anak* make us desire a return into *Egypt* to engage our selves in slavery, no more to expect a ransome. Now if we do but consider in what an unnecessary trouble we involve our selves, when our licentious desires go roving up and down not attending the divine pleasure, nor liking the method of his disposals; how we still seek and either find not, or find to no purpose, by reason we still antiquate the last invention or hopes; how our insufficient fancy worrieth and baiteth it self, and all we do or say tendeth not to confirmation but ruin of body and soul, we should contentedly fix our sole hope in him, who loveth us better then do we our selves. There is no evil befalleth him, who is contented; no good, him, who is discontented with any thing but himself, especially him, whose discontents no good (although in accumulations) silenceth or calmeth. What mischievous inconveniences doth man suffer in himself,

when

when he doth not correct and deaden the bitter passions of his heart which the sweetning relishes of the saving fruit of *the tree of life* ! What a disdainful thing is it for a Begger to refuse his almes, and expect to be a chooser, to be his own carver, when at the last ( poor fool ! ) seeing a large table furnished with much variety, he knoweth not what choice to make, what delicates to prefer ? It is far more grievous and abominable to trample upon Gods munificence, because when he hath royally and abundantly given, he doth not humour us with a *Please your selves*. Those are most barren souls, whose longing the coelestial bounty cannot satisfie, which are not more pacified with plenty then scarcity, but rather sharpened and encreased. This evil is the curse, & fortune of the wretchedly selfpleasing murmur. He is even his own curse, and through himself alone perpetually restless.

HOW do I here find my self obliged to pity those, whom I cannot but censure and condemne ? Pity I needs must the weakness of those men, who (as it were artificially) contrive their own downfal ; whereas by being an happiness to themselves , they would be accessory to the building up of other mens joyes. The world, which we

com-

commonly (and not injuriously) term a vale of misery, is so more truely from the evil we do than the evil which we suffer in it, the evil we suffer being the consequence of what we do. It is not strange that sorrow sprout up round about him, who hath the very root of perverseness spreading itself within him. Such is he, who when he should make his heart the nursery of virtue, suffereth *the Father of discord* to plant their jealousies and discontents, which bring forth sundry vices, How gloriously bright did that day of God's favourable visitation appear, when he reduced (after he was pleased to throw down the fictitious ressemblances of *Hightness*, which in subjects we could not bear) true *Majesty* to sit upon the *Throne*, and sway the *Scepter* of this *Brittish Isle*? How religiously and fervently did we for a time seem to joy in that goodness, which so miraculously conjoyned the *separated Head and divided Members*? But how long? The splendour of that day continueth nay increaseth, yet some think it to be now in its setting, because they malitiouly close their eyes, and what they will not see, cannot behold. The causes of this joy the first fundamental *Goodness* conserveth; great

great is their blindness, who are uncapable of it, greater their wickedness, who by denial of it, would obstruct it. If it hath its full influences, why do so many scatter abroad doubtful rumours and seditious complaints? If it doth not continue, how doth the Cause abide and multitudes of sober men deceive themselves with the contentments of the Effects? The fulness of our joy was wont to be expressed in this, *The King is restored, and long may he live.* Was this joy too violent to last long, and we, through long abstinence and desire, apt to catch a surfeit of so great a pleasure? This could not be. For there is nothing, wherein God truly is, which is surfeiting, or that can be immoderately enjoyed. Therefore the reason of this great distemper must needs be, that the general gladness was intermixed with particular hopes, which either would not endure time, or were discouraged from proceeding, or are yet erected, and by this means prepare for innovation.

*Vox diversa sonat. populorū est vox tamen una;*

Their complaints are different, but are nevertheless complaints, and speak the Anthors ill governed affections. Though all are not

alike offensive, yet none of them are inoffensive, none innocent. They are all sowe rehearsals of that garbidge of discontent, which they have unadvisedly swallowed.

OF the first there are two sorts; the one is displeased that he receiveth too little, the other that he payeth too much.

1. HE hath indeed the most forcible arguments of any to plead his excuse, if his tongue hath strayed somewhat out of the way, who bringeth Necessity to speak for him, who hath adventured far, hazarded his life, made a voluntary and frēe expence of his blood, suffered ruin of estate, bear reproaches, imprisonments, sequestration, (of the remainder, if any thing were left of a broken fortune) hunger, nakedness, and even utmost of calamities; that could willingly have lain in the grave bitten and gnawed by those foul and insatiable vermins, which surrounded him, so long as these miseries were common; and now onely desireth to be revived by his Lords resurrection. But necessity is no excuse; for no man is necessitated to evil. Let not (I say) their words pierce his *sacred heart*, whom he loveth as his life, nor let the *Heroick excellencies* of past dayes be summed up and disparaged by this final

of a *causeless disgust*. We may consider our own condition and so judge of his. Although some men have scarce so much as a will to do what they can for those, who have well deserved of them; yet on the other side others are intangled with infirmity, and cannot stretch out their hands so far as their good will reacheth. And Kings are but *men*, who have the wings of their power many times so clipt, that it cannot soare so high nor extend it self so far as it desireth. The vastest and most unlimited power on earth meeting with a magnanimous goodness is too little and scant for the good, which it would do. As we cannot but be satisfied of the immensity of the goodness, have we but patience until things grow (as neer as may be) proportionable to it, we shall marvelously applaud the kindness, and peradventure for nothing more then its delays, by which it will become most magnificent and perfect. There was a time when the cruellest of *Tyrants* made these persons of desert and fame in a sort subservient to a beggarly race of men of the vilest birth and condition. Those dayes through Gods infinite mercies have an end, which is more then any could by the rules of humane reasons

have expected. He, who hath begun this good work, will also finish it in his time. Wherefore as a long expectation hath found a large recompence, let the one be continued and the other will be compleated. It is a great mercy to have ingenuous persons no longer cloystered nor miserable upon every wicked wretches lashes of conscience and merited fears; to have alienated patrimonies return to the true proprietors; to have many damages repaid with the bountiful favours of a most compassionate Prince. But all things cannot presently, nor as we will be effected. God giveth to man to will and to do, and maketh the will preparative to the act. When he is pleased to give way, other things which are wanting shall have their accomplishment, whereas yet (perhaps) though the will be pregnant, *there is not strength to bring forth.*

2. LEVITY is the bane of prosperity, although prosperity is the cause of Levity. In adversity we can (peradventure) see aright; but too much prosperity following so dazleth us, that we are seldom able to look directly forward upon that, which is most excellent, and had formerly the signal distinction of our sounder approbation. But quite otherwise, what we obliquely glance upon

upon, we hotly contend for and maintain although ordinary reason consulted with, affirmeth it to be the present dotage of our weakned apprehension. Here as prosperity perverteth the judgement and introduceth Levity, so Levity soon putteth us out of those joyous postures we are set in. In the times of bitterness and hardship when an arbitrary power made us sensible of the misery of our deprivation of regal mildness, when the just indignation of a remediless tyranny stirred up and cleared our intelle-  
ctuals, nothing was more desireable then the moderation of Princely demands, which , the juster they are, be the more compassionate and sparing. Then we hard the lamentable groanings of an oppressed people, who notwithstanding professed that their sorrow was greater for that their contribu-  
tions added nothing to the greatness of true *Majesty*, then that they exchanged fulness and plenty for the pinches of poverty. It was more grief, that he received not, who ought to impose, then was any imposition a grievance. Those complaints might deservedly have been commended as the brave commotions of noble dispositions, but that those spirits are evaporated and quite lost. What before seemed a gallant temper appear-

eth to be but a peevish invective proceeding from a disrellish of the griping carriage of the usurping Potentate, whose title (it seemeth) did not so much displease, as the way of maintaining it. *Blessed is he who condemneth not himself in that which he approveth.* The same persons now cry out, *What a King and yet taxes? We hoped to have been delivered from such pressures and burthenes.* What difference between this or that Government, if the subjects purses must still be open to the frequent demands of State-Collectours? These and the like (or worse) seditious murmurings grate those eares, which had sometime been delighted with more pleasing language. So doth the humourous changling (who preferreth himself before all the world, yet hath not the wit to love himself aright,) shew the deceitfulness of his heart, that although he sometimes speaketh well, there is not a greater stranger to well-meaning. There is no time or thing, which cometh a miss to him, who is resolved to let loose his tongue into any manner of language; and of all other the Father of mischeifes hath, for these his industrious Sons in the first place, instructions to obloquy, as the most plain and easie. Biting is suitable to a malicious nature

and

and envy taketh occasion to spit venome at any thing which thriveth. These evils, although in some respect we call them natural, are yet but the distempers of nature and the depraver *Satan*, who, undermining our reason and taking advantage of our fluctuating opinions, by certain diabolical injections, sometimes utterly disolveth whatsoever in the whole man is noble and Divine, and too too commonly bringeth it almost to despair. From him come causeless jealousies, fears and discontents, they are his work and contrived for mans overthrow. But God the *Author of peace and lover of Concord* religiously invocated, soon cleareth these mists, which the *Deceiver* casteth before our wronged judgment. While we adhere to the dictates of his *sacred spirit, pride and self love*, the causes of discontens are removed. With which whosoever is filled is apt to be strict in examination of other mens actions, and to procure to himself trouble from conceits of disrespect, want of love, forgetfulness of worth and the like. But meekness and pure devotion will work for us better satisfaction and give every one to understand it to be his duty to be thankful to him, who giveth abilities, rather then to be impatiently

patiently disloyal in the love of bewitching discontent, and producing its broods of impieties. I call it without injury bewitching, it being that *Harlot, which calleth passengers going right in their way, saying, whoso is simple, let him turn aside hither.* It enticeeth none but the ignorant, them it bewitcheth to its counsells and wayes. Men, who cannot hold a stedfast progresse in that good, which they have opportunely fallen into, cannot but, together with their folly, manifest a base incontinence delighting in painted harlots, and evils disguised under the colour of good. They, who with their tongues sometime so much magnified *the royal cause*, and seemed exceedingly zealous of the glory of *God*, had even then (as is most evident) some other ends, which they would more willingly pursue, some castles, which they were building in the air, some upon the sands, but (although discoursing of it) they were *forgetful of the Rock, whence they were hewn*, and the Heaven to which they should aspire. It is an ill token of Love in those, who pretending a longing for the *Kings return*, which they could be content to purchase at any rate (O the pity that so noble a passion should be so short liv'd and happen to meet with a floating habitation!) V. 101

habitation !) whether of life, liberty or estate, all temporalities and present blessings together, that these should as much as others let loose their tongues to all manner of repining complaints and seditious murmurings; that these should by the impurity of their words soyl that glorions garment of Loyalty, and break the well accepted bands of sacred allegiance. Oh? that they would but discreetly and to their assured safety consider from how blessed an estate they have run, in how bad a condition they at present are, to what danger, what misery they post away. Having that upon easie terms, which they wished for upon any, whence cometh the dislike, or what occasioneth the grief? The blessing too cheaply obtained is slighted, yet the complaint speaketh grievances and burthens intolerable. *These ways, however they seem right in some eyes, yet surely the end thereof is the way of death.* Undoubtedly *the backslider in heart will be filled with his own ways;* and he, who will not be constant to the entertainment of his prosperity, shall by inconstancy weary it and make it forsake him. The forementioned wishes, and the joyes of the ensuing successse, had perseverance crowned them, could not have been sufficiently extolled. But how are the

the desires extinguished? how is the joy abated? how hath darkness seized upon those temples of piety, which were sometime bright with the lust of a cœlest al fire? To see a bad beginning have a good end is very much desireable; but to have the former part of life bedecked with ornaments of dignity, and the later disfigured with the strange contrariety of base and forded rags is such an odious evil as maketh the eye, which behold'st it almost hate the light, by means whereof it had so unwelcome a spectacle. Such are these who are either sluggish or false in the best time, who upon victory obtained forsake the field and releive the vanquisht enemy. For so it is; The murmurings of those, who deny the King due aid, doth give heart and impious succour to the rebel, who seeketh nothing but an opportunity to act over his old villainous commissions. And thereby do these men punish themselves, and *the backslider cometh to be filled with his own ways.* By their clamours they whet the appetites of some, who were always too sharply set upon innovation. The murmurers corrupt the circumambient air, and still the plague spreadeth further and further, whereby his Majesty hath more foes and consequenty more need.

For

For besides homebred conspiracies hereby strengthened, forreigners make it their pleasure to affront him, so that the speedy supplies given their King is each Subjects Profit and Honour, because the Kings injuries is the Peoples both damage and shame. If I account *the labourer worthy of his hire*, and him, who reapeth and inneth my harvest to merit a recompence; shall I not much more to him, who by his labour, care and armes secureth it in the field, and garner, return a free-will offering, the purchase (as I may in a sort speak) of my continuing fecundity? My reason dictateth no less to me but that it befitte me. Which when some pious assertors of the Peoples true liberties and happiness had well apprehended, and desired a general compliance in a matter of such publick benefit and importance, how have others, who would speak boldly against the Kingdoms

Kingdoms welfare in performance  
of his duty, been extolled for their  
wisdome and care, by those who  
would seem most affectionate to  
his Majesties just cause and person,  
and also to the Peoples tranquility.  
No man is his own or anothers  
friend, who advisedly multiplieth,  
or in the least uttereth words in  
commediations of busie and sediti-  
ous disturbers of other mens good  
intentions, or speaketh language,  
which is sowre with inward disre-  
lishes. It was a very religious ex-  
pression of that wise Senator <sup>Cassiod. l.</sup>  
<sup>12 Epist.</sup> who said *Universos affigit,* <sup>19.</sup>  
*qui Regi aliquid necessarium subtrahit;*  
*quia dum laetus optatur ab omnibus, cunctos*  
*contristat, si probetur offensus.* The  
wit of men of this humor; who are  
apt to be distasted upon so slight an  
account, and to give distaste, where  
Men of sound judgement do  
alway

alway think it a glory to be liberal, is to be obserued from his judicious scorn of such base providence. Who said, *Egregia Scilicet cura tiz  
memus, ne non hostis cum saevet  
plenas domos & opulentas inveniat. Re-  
petamus memoria vastitates, peculatus,  
exitia, &c.* Should God, armed with his incited Vengeance, prosecute our ingratitude and over-whelm our black deeds (which although our late miseries should make us detest, yet our language seemeth to desire) with the crimson ruines of each others slaughtered bodies, making each others fword to revenge the wrongs offered unto heaven, it were less then the desert of so ungratful underweighing and inconsiderate contemning of his blessings. *Absalom* had better have been close shaven, and have been without that extraordinary beauty of his long hair, then to have kept it to be the fatal accomplishment of his dayes, and his hastened death: And every subject upon second thoughts, will acknowledge that there is nothing more commendable in a subject than a frugal care of himself, and a liberal loyalty; that to give much and want something is far more profitable than, expend highly, and keep little.

or

or to endanger all by endeavouring the keeping of all. The *Apostle S. Paul* makes tribute, custome, fear and honour to be the parts of obedience; the respect to our duty and a true chearfulness do perfect obedience. It is too too fresh in our memories that among other things the people clamouring concerning a ship money tax, and some other considerable grievances became *proditor sui, & proditionis merces*. Assuredly they, who Love to have the Head dishonoured and kept bare may not prudently comfort themselves with the blind Hope of a long safety. And indeed (to speak plainly) none wrong themselves more then these, especially if the ground of their complaints be well considered, That what is required for the publick good they cannot spare from their own too publick vices. Want of moderation in the disposing their lives and affairs begetteth other wants, which proceeding from ill goverment multiply into disorders, and then the blame (forsooth) must be laid upon other causes and the true forgotten. It is a strange kind of imaginary happiness, wherewith some men please themselves, to maintain their own by impoverishing other mens honours, and to delight in transferring the

the name of that crime upon others, whereof themselves onely must keep the guilt. The contrary is the more thriving way, to impute all greivances to the right causes and remove them, to consider the mischeifes to which men are exposed by extravagancies, and for the future so to live within the prescribed limits of reason as to be able to do the publique good service without the least sense of a domestique injury. If a giddy and seduced faction in an ignorant zeal could upon a crew (matchless as in its most execrable villanies so in a most ravenous appetite) as it were force an unusual liberality, it is impossible that to pious subjects moderate demands (and those necessary) can prove offensive pressures. A small thing indeed proveth a burden to the neck, which loveth no manner of yoke, and unwillingness striving (although in a most smooth and easie yoke) that neck is soon galled, which with cheerfulness could have borne a more considerable weight. Improvident impatience alway overturneth that happyness, whereof our prudent Architect layeth the foundation, and onely meekness will see that prosperity accomplished, which it did peradventure rather hope for than foresee.

M

2. BUT

2. But some mens hopes, having flourished some time upon the rocks top, are scorched with the beams of other mens prosperous virtues. Therefore where they have unprofitably sown, they will no longer labour, but turn themselves to some other exercise. And what after a discouraged hope offereth it self to exercise the thoughts sooner than discontent, the friend of vicious mindes, and betrayer of innocency ; an evil, which may peradventure glance upon a mind fraught with virtues, but never there inhabit or fructifie ? A wise man considereth that no hope fixed upon things temporal is certainly successful ; and a good man knoweth that evil hopes ought not to aspire to fruitions, but to be forthwith destroyed, that there may be no more of the viperous offspring. *Enjoyment* is dangerous, discontent upon the miss mischievous. Yet is it better to have some wicked men sad because of their uneffected designes, than all good men weep by reason of the calamities proceeding from evil mens unfortunate triumphs. And discontent could not have made its entry into a sort of persons who knew more advantagiously to execute revenge by the common poysoneous way of contumely then certain men, who long hop-

hoping for satisfaction of some illegitimate desires, but having their hopes frustrated, are more known by their murmurs against, than their prayers for the Government established. And although religion must seem to adorn and sanctifie their whole life, yet he, who truly knew as the comfortable blessing, so the assured way, of an holy life, exhorted those, whom he would have thrive under *Christian discipline* to do all things without murmurings and disputing, that they might be blameless and harmless, the Sons of Gods, *Phil. 2.* And *s. Jude* an unblameable servant of *Christ*, maketh it the mark that ungodly men are known by, *These are murmurers, complainers, &c.* Which because most undoubtedly true, we must take off the *sheep-skin* and see underneath the biting *Wolf*; the man, who would seem innocent, yet loveth nothing more than a wounded reputation, and an afflicted mind. But let such men seem once Loyal and still holy; we know what they were, and by overlooking their palliating pretences, may perceive that they are in both respects still what they were. They have put their new Wine into their old bottles, and do but dress up their aged falsehood with a gay and new filleted hypocrisy. They have their old

old devises, and the continuance of their grudging perversness sheweth it to be inherent to their temper and made natural. No musick giveth them such delight as the reproach of a *superior*, the recitalls of whose honour and worthy deeds (although elevating good mens minds to an exceeding gladness) soundeth in their ears with a jarring discordancy; Nothing doth more discompose and distort their countenances then such unwelcome relations, but the contrary doth introduce a smiling festivity. And if any of them want eares, he will make amends with his pregnant invention, and make a supply for the defect by the double diligence of his tongue. Now where irreconcilable *Enmity* failing of the greater abilities is content with the weaker mischiefs, of a murmur and complaint, the most upright administrations are not without the cause of a disgust. Even virtue which keepeth the middle way, shall be laden with the infamy of that vice, which is in the neerest extream; and although any eminent Virtue hath shined so brightly as to overpower distraction, yet it is hard contriving in that lovely splendour, and not be much darkned by the fly imputations of some (though most falsely) objected failings.

SOME content themselves with these mis-

mischiefs, to have vented their spleen in those vallies of murmurings and calamities without any further designe then to divert the eyes of the unwary from the view of their miscarriages, by considering whether other mens walks are in integrity and sobriety. Others there are whose artifice stor-  
eth them with disingenious invectives out of those basest hopes, that the multitude will first dislike, then prepare to shake off an unprofitable and offensive yoke. Such (if possible) they will make it seem by the most subtil detractions and asperations, being confident that if they can thus far prevail, the people will readily blow the trumpet and demand, *What portion have we in David?* But *do ye indeed speak righteousness*, ye pretended informers of the peoples judgments? or do ye go a religious way to work thus to disquiet not onely your selves, but those, who, desirous of rest, have withdrawn themselvs from your turbulent coun-  
sels into the tuitions of peace? It was a rule with the *Wise Man*, that *a good Man should be satisfied from himself*. And indeed the plenty of peace within storeth every good man with much satisfaction, for a further enlargement whereof he looketh not unto men, but *God*. Tertullians delcription of

Patience was taken from him ; *Vultus illi tranquillus & placidus, frons pura nulla mœroris aut iræ rugositate contracta*, &c. If he suspect the course of the world to be somewhat perverse, he doth not (as the course is too frequent in these days) himself run out of the way to reform it, but being cheerfully vigilant over himself prayeth most fer-

*Col. 3. Sun af shew to them, who be in error the East. light of his truth, to the intent that they may return into the way of righteousness.* Alas! upon what desperate designs doth the precipice of evil cast men of this vilest temper, who rather then they will not disquiet others, discompose themselves? If any thing be out of order, what remedy can impatience bring? what end but more disorder? what fruit but continued vexation? Impatience was never good reformer, and murmuring doth alway make things worse and worse. But what profit it bringeth to those, who for nothing, or at best but for the trifle of an upstart *guord* make their murmurs testifie that they are displeased with *God's ordinance*, and deem his most sacred pleasure unjust and cruel, let them judge, who can. I can descry no pleasure, unles mischeif be such, and that neither acceptable

ceptable nor gratifying unless it begin at home.

LET the World go how it will, the administration of a general satisfaction is a difficult task. We see the divine bounty, rendered insufficient, how then shall humane abilities be strengthened or extended to contentment? The evil of murmuring is certainly of the same nature with other vicious inclinations; it is still spreading, and the more it is humoured, the more insolent it is in demands. So do we see the misery of our times to be cheifly upheld and nourished by a phanatiqe perverseness of men, who may be pleased but will not, whose hate to any thing is occasioned by other mens approbation. It seemeth they cannot cordially affect that which hath nothing of them or their counsels. They would be *Counsellours* and *Favourites*, that they might (as they say) better regulate affairs, and both give us the blessings desired and make them more accomplished and entire. We may hear them speak, but with all question whether they could then be peaceable upon admission. The snake kept at distance can do no more then hiss, but taken into the bosome will be sure to bite. His counsel cannot be good, who commendeth

none but his own ; nay, it cannot be other than bad and dangerous proceeding from an envenomed breast never but possessed with prejudice. How can he be mistaken for a wholesome adviser, who at distance endeavoureth with a pestilent breath to corrupt that pleasant tranquility, which yet it had rather with a neerer malice bite into peices and utterly dissolve ? They who removed a far off and kept under the rod can dare with an audacious confidence to reject the authority, and (as it were) convene *Princes* before their tribunal, what zealous impieties would they not perpetuate, if abused favour and unwary credulity should licence them to the nearest approaches ?

IT is indeed too too true that our calamities have given us a large field of complaints ; but we are surely out in the method. We all know what augmentations we have given them adding both to their number and quality, partly by inconsiderate Levity, partly by presumption and contempt of the best monitions. These have accumulated and exasperated our griefs ; yet some men think themselves ingenuous in putting far from them the guilt, and pleading innocence from amidst the throngs of the most horrid defilements. Nay they proceed

ceed so far as first to consecrate and then  
adore impieties, and afterwards to boast  
of this religion and zeal. Being afflicted  
(as not onely the clamours but our sad ex-  
perience speaketh) why do men *make their*  
*faces harder then the rock and refuse to return?*  
Why do men impoverished by the strangest  
excesses and vilest intemperances blame  
the government and the times? or why  
do other men wonder at the tottering condi-  
tion of the Kingdom which themselves have  
enfeebled even to despair of a recovery  
to its former strength and vigor? When  
mischief practiseth all its acts and contri-  
vances, confusion and distraction must needs  
be the unhappy product; and why do the  
Authors seem to stand amazed at it? We  
alas! find diverse sorts of complaints, and  
each murmurer (not without violence to  
reason) persuadeth himself that he hath  
some reason, some legitimate motive to what  
he saith, when the contrary is most true.  
Let the affections be cleared up and the  
influences of regal administrations have  
their due work, mens tongues would be  
more reserved, their distempers would be  
qualified, their passions calmed. There is  
nothing can cause trouble in us, if our own  
wills be discreetly and religiously govern-  
ed.

ed. It is too too much yielding to Satan's or his *Humane Advocates* seducing Arguments, which breaketh the peace of our mind: For otherwise were the causes (to which are imputed our murmurings and troubles) real, yet would nothing incident be harboured in the mind, nor reprisings, both unnecessary and evil, proceed

*Regine in cogitatione tua detrahas.*  
Eccles. 10. 20.

from our lips, because it is commanded that we revile not the King so much as in thought. If injuries were sufficient excuse for any man to break the Commandment, where would be the blessed

Triumph of Patient Fortitude, and Weak Obedience? But (God be thanked) none can justly in this case plead injury for the cause. Justice it self ruleth him who sitteth at Stern, who cannot but have learned to deal Justice to all men from the abundance of wrong which himself hath suffered. It should be each mans wise care to be just to every man, for the unjust man is the first troubler of himself: Therefore should there be put a Bridle in our Mouths to curb the eager motions of our lips, and take away the liberty we too too much permit to our unruly tongues. Discontent ought not to seize upon us from

any

any conceit that we are forgotten, or not regarded, that we are pinched or depressed. Also our very ears must be closed to keep out the whisperings of Malecontents, lest their words entring, engenger in us the Worm of Giddiness: Where there is wariness, assuredly there is most safety. There are at no time wanting Troublers of the Weal-publick, *whose words eat as doth a Canker*, being as skilful, so officious in spreading abroad the evil of their minds. But let him who heareth any thing of this nature take heed of entertaining it, and let him not so much as give the satisfaction of a Reply, otherwise than by contempt of the baseness. He who said, *I am purposed that my mouth shall not transgress*, had learned that way which should *keep him from the paths of the Destroyer*. That the mouth may not transgress, it is much requisite to keep the ear, at which many times have insensibly crept those mad evils which have corrupted the heart, distracted the mind, and set upon violent courses, not only the tongue, but also the hands, which have suddenly brought to ruine both the Actors and Innocent Spectators. If we hear that which we may have reason to suspect, let us valiantly reprove, rather than sinfully reply; and by

Argu-

Argumentizing, at length be drawn to a Partnership with such as are better skilled in *Diabolical Subversion*, than *Christian Edification*: Keep we therefore our ears and tongues, if we love life, and would see good days. As we desire others to be merciful to our Reputations, and not with hot words (they being the most tender good which belongeth to any man) to torment and scorch them; so doth it especially concern us, not to kindle the combustible Trash of Vulgar Affections, by the flames whereof the Excellence of that Name which is sacred might be diminished, and lose that esteem, in the glory whereof conserved, our chief felicity consisteth. Let that Name be Magnified, the full commendations whereof will prove Gods great blessing upon us Subjects. The glory of a *Kings Name* is a Prophesie of assured happiness to light upon, and rest round the secure people; it is Armour of defence at home, of offence abroad, being commonly successful above Policy and Power. Where the people willingly contribute to the augmentation of Fame, observing the *Princes* good deeds, and applauding them, but smothering the hellish brands of suspicion and jealousie, that *Nation* needeth not fear suffering un-

der the stroak of unfortunate calamity ;  
For obsequious *Charity* being *Gods* work,  
carrieth with it his blessing, and immazeth  
all people who delight in it with invincible  
safety. But Murmuring is none of his work,  
it is nothing of Kind to any thing which he  
owneth, and therefore cannot make any  
man happy. Peaceable words and actions  
only nourish Prosperity, giving the glory  
of the Divine Presence here ( wherein is  
*fulness of joy*, according to our capacity )  
and the hope of its Eternal Fruition in our  
Glorious Exaltation above Mortality. *A-*  
*men.*

**R**ebuke, O Lord, the tempestuous troubles  
of our souls, calm our unquiet minds,  
pacifie our unruly affections and subdue our  
more unruly tongues. Leave us not in the  
troublesome anguish of erroneous darkness, but  
make us clearly to see thy will, and joyously  
to prosecute it both in word and deed.

Give us thy saving grace, which when  
we want we cannot but be a trouble to our  
selvies ; we then trouble our selves, and the  
tumults of souls arise against thee, whom, in  
thine Anointed, we are then apt to reproach,  
passing the bounds and breaking the tyes of  
religion and Loyalty.

Bless

Bless us with the knowledge of the vanity of this world, which passeth away and deludeth us; teach us to commune with our hearts and be still, and (although there be a seeming cause of discontent) to offer the sacrifice of righteousness, and put our trust always in thee.

There be many, who say, Who can shew us any good or benefit by the present establishment of affairs? But (alas blind and heavy souls!) why walk they in so vain a shew, and are disquieted in vain, willfully contemning thy greatest favours, and their own assured peace?

Surely thy servants do readily and heartily confess that thou thereby hast put gladness in our hearts, having lift up the light of thy countenance upon us. O that we could all devoutly wait upon thee, and behold thee in the multitudes of thy mercies.

We are apt to erre in the shadows of imaginary injuries, unless by thy especial grace preventing us we are kept from turning aside into those deceitful paths.

Send out, we pray thee, thy light and thy truth, let them lead us, let them bring us to thy holy hill and to thy tabernacles, where we shall forget complaint, and sing a new song, which thou

thou shalt put into our mouths, even Praise unto our God.

O thou most gracious Saviour, who hast brought us up out of the horrible pit, out of the miry clay, and set our feet above danger, establish our goings and prevent our backslidings.

Let us not forsake our harbour, nor make the vanity of our words the purchase of a new calamity.

But what have we wretches already done? how far have we transgressed? what have we, nay, what have we unrighteously spoken? Pardon our unthankful murmurings, and for the time to come set a watch upon our words, and keep thou the door of our lips.

Let not the mischief of our own tongues overtake us, but thy goodness mightily prevent us, that we may be converted and healed.

It is in thy power to set up and to destroy, to enthrall and enlarge, and them that seek thee, thou never forsakest. Give thy people perseverance in prayer to thee, the God of their help; then wilt thou, who hast given courage to continue, give grace also to obtain; and their desires accomplished will joy and refresh them.

Our

Our wants thou knowest and alone canst relieve ; though we are poor and needy , thou thinkest upon us . Why then are our souls cast down ? why are they disquieted within us ? If we relye upon thee , thou wilt enliven us , and no good thing wilt thou withhold from us , if we walk uprightly before thee .

Thou hast set before us the examples of those murmurers , who lifted up their voices against the Leaders of thy people , destroyed in the wilderness , to the intent we should not lust as they lusted : Thou hast also given encouragement to our faith , promising that when we patiently wait for thee , thou wilt incline thine ear unto us , and hear our cryes .

Therefore will we refrain our tongues from evil , and , accustoming them to prayer , will draw nigh to thee in an acceptable time when thou mayest be found , that thy loving kindnesse and truth may preserve us at such time as evils do encompass us and the punishments of our iniquities taketh hold upon us .

Send , O Lord , thine holy Ghost and pour into our hearts , that most excellent gift of charity , the very Bond of Peace , and of all Virtues , which neither doth nor speaketh ill , but acquiesceth in the sweet enjoyment of thee . This

This will make thy great Ministers government acceptable to the people, and the peoples obedience exemplary to the world, so that glory shall dwell in our Land, and those, who now not the might of thy Majesty, will be converted unto thee, who art the only blessed and glorious Potentate, King of Kings and Lord of Lords, World without end, Amen.

Our Father which art in Heaven, &c.

N

CHAP.

## CHAP. VI.

*Of the frequent desires of breaking out  
into Rebellion, and the means by the  
Instigators used; viz. Reproaches up-  
on the King and Church.*

MURMURING is a Spark forced out of an ill-disposed breast inflamed with Disloyalty, and is a great sin when it is least; but is excessive in its call for Vengeance, when (as now) it is let loose against a good and gracious Prince. And surely (however by some men applauded) they are foully mistaken in the Commonwealth, who steep all their humours in gall, and yet would entitle themselves *Patrons of Unity*, and have not long since (when there was no dissention but their own desired) been pretended *Petitioners for Peace*: For such (as that glorious Martyr judiciously observes in Eph. 4.3.) *themselves know not of what Spirit they are, although all other men see it to be fire they call for.* Rebellion hath its beginnings in such whisperings,

nings, discontented and doubtful words being cast forth as a Lure to draw some, not yet fully fitted, to such devillish designs, and also to bring together the bloudy beakt-birds of Prey. We cannot (God forbid it) judge so uncharitably of some men, that their inclinations are so propense to slaughter, and the Publick Ruine, because their words make them somewhat forgetful of their Duty, and the Reverence they should bear to *Anointed and Consecrated Majesty*, and also to *Truth* it self; which they torture to make their relations credible: But the subtil resolved Rebel, by this kind of words, maketh proof of such, as he hopeth, by several pretensions, to bring to a cursed Complication; and having (as he accounteth it) luckily proceeded in this beginning, he is no longer for dallying by privy Murmurs, but disburtheneth his foul stomach by strong Contumelies, and loathsome Reproaches; as if his passion before wanted vent, his words fly out like blustering winds, which unsettle and make rough the calm tides of the peoples affections; or as if with them he were resolved suddenly to put in practise the dictates of his rage, he intendeth by Storm to become Master of whatsoever

good his envious Soul wisheth ill to another. Therefore having long acted Absalom's part in humbling himself, and shaking the head as if somewhat or other in the Supreme were out of order, he will not at length stick to tell the people, that there is none appointed to do Justice, or that knoweth Judgment. He thinketh it no evil to dishonour the King in his Minister, reiterating the Old Crys against *Evil Counsellours*; in his *Judgment*, forasmuch as he hath chosen, and maketh use of such; in his *Faith*, as if his word were not kept; in his *Disposition*, as if naturally unkind, and unnecessarily exacting of his People heavy *Taxes*; in his *Religion*, being a favourer of Popery: And indeed all those things, which others (knowing they therein glorifie God, and do his *Majesty* right) think meet to have published with the highest commendations of desert, he will needs seem to serve *God* and the *World* in misconstruing and depraving: But to men sober and judicious, he discovereth his Religion and Life to be but a gilded lye. And these pretensions (methinks) cannot but be too well known to pass even the Ignorant without suspicion: For (to answer no farther to their base objections) look back whosoever

ever pleaseth upon those of time past, who because they would ( forsooth ) seem modest at first ; and therefore not directly to level at their *King*, rendred their modesty so much the more execrable, by how much the more we, yet feel the smart of their blows, who would make their *King most glorious*, and only knock down *Evil Counsellours*. It was never known that Rebels wanted a pretence ; he that employeth them, leaveth them not destitute of his helps and shifts, which are not the coursest and worst contrived. Among all his devices, they find most advantagious to their designs the justification of their own proceedings by the contempt of other mens, either integrity or sufficiency. And so violently are they addicted to this plausible sin of Defamation, that they are almost *able to deceive the very Elect*, perswading them ( were it possible ) to the dread of those Commissions whereof they were never guilty, to make the most Innocent suspect themselves. With the ~~succession~~ then this violence for a <sup>joy</sup> while passeth currant for Pious Zeal, and they seem no less than the Messengers of Light sent down from the Habitation of Holiness to reform the corrupt manners of the present Age, and to reduce into a Primitive

mitive Order the Affairs of *Church and State*, through negligence and time run into a deplorable confusion. It is not indeed a thing strange, that what they so hotly and yet so constantly obtruded upon the vulgar peoples abused credulity, was so readily accepted, and so long retained. The same way being once prosperous, they reenter, and *Good* they now call *Evil*, (wherein they publish to the world what Judges and Reformers they would prove, whose very beginning is with subverting the cause of the Upright, and cannot thrive without the Devils Patronage and counsel) that the silly may be reduced, and unstable souls drawn into the grievous and fatal punishment of their promised inlargement and felicity : A sad felicity indeed, which must have such instruments, and so horrid an entrance and passage, which must begin in Cruelty, and swim on in Rivers of Tears and Blood ! For their malice, who by undue aspersions and unjust reproaches privily murder the Innocent, ~~is now~~ there confined : Experience hath assured us of the truth of the Wise Man's Rule, that *the words of the wicked are to lie in wait for blood*. The Envious and Malicious are never satisfied with the triumph of downcast and

and torn Fames , but build their hopes up-  
on Piles of slaughtered bodies, and seek to  
raise themselves Fortunes out of the Rub-  
bish of a ruined *Commonwealth*. Here hath  
been an old grudge, nay, an inveterate hate  
in an Enemy, sometime pretending to Re-  
conciliation , but indeed to desires of new  
practises so strongly wedded , that it may  
well from them be made a general admoni-  
tion , that *every man do warily trust the  
sincerity of reconciled Enemies*. It is well  
observed by one , that *the greatest disease of distrust, and*  
*most incurable, is in him who*  
*bath wronged his Prince, whose guilty Con-*  
*science feedeth on fearful distrust, though no*  
*just occasion be offered.* These unquiet spi-  
rits, although they have promised, nay  
sworn Allegiance , yet found Reason for-  
biddeth any too confidently to trust them,  
whose refuge is *Medea's Absolution*,

Dalingt. lib.3.  
Apho. 34.

*Quæ scelere pacta est scelere rumpetur fides,*  
What they perfidiously swear , they will  
as deceitfully break : Peace they love no  
longer than necessity compelleth them to it,  
debarring them the opportunities of Com-  
petitions, which they most artificially court,  
and diligently sollicite. Rather than not  
commit their beloved sin, they will tempt

all occasions till they find a way to advance both it and its interest. Therefore they violate truth, obligations, duty and conscience, lest any of these should by the help of inquisitive fear make them see and pursue better things. They who adore impiety making the successes thereof their Paradise, must reer their conscience, and do abominate scrupulous niceties, onely using the name of good for the greater confusion of such as embrace the substance.

TO know whether their devises tend we must guess by the rules of contrariety, their meanings having ever contradicted their professions. They pretend to *reformation*; but let such as have had the most aged experience of their performances speak plainly, and acquit others of the dangers of fallacies. We might well think the subversion of a *Kingdome* to be no good Physick for the *Church* therein, neither that civil wars, which do license misde-meanour, can introduce good manners. Their words had heretofore instead of more soundnes infused madness into the people, and too much action heightened the distempers of the Nation, which convenient rest will qualifie. Until they prescribe

cribe this, they will never be good Physicians. Give it this, and each part of the body will thereupon be reduced to its order and duty. When temperance guideth those, who now trouble themselves and others, we may have just cause to hope for the so much discoursed *Reformation*. But no encouragement is there for us to suppose that they can ever do others good, who do themselves so much harm in being the professed factours of disobedience; men, who make it their sole employment to bring up an evil report upon God's inheritance, and to stir up the peoples malignity against the King and Church. They, who taught the *Israelites* the scurrilous lessons of reproachful taunts against the Prince and the Arch-Bishop, *Aloes* and *Aaron*, brought a plague upon themselves and the misadvised tribes; yet did they pretend a remedy against some (I know not what) evils. There can no plague prove so destructive as this spreading one brought in by sedition, which (to our great sorrow and shame) hath been known to search and sweep each corner and part of these miserable Kingdomes, and when after its long rage, by discontinuance we hoped for respite, by these poysorous blasts it threatneth

threatneth anew its return and triumphs. But God (we trust) will make these menaces to be but the regardless puffs of angry vanity. For these Hopes we have ground from the rich authority of God's word, which testifieth that *He, who hideth hatred with lying lips, and he that uttereth a slander is a fool*; And then we are sure that *he answereth the fool according to his folly*. God can do what he pleaseth, and is most gracious and merciful, whom we ought earnestly to beseech that he would not use these men as the scourge of our transgressions, neither *make us a rebuke unto the foolish*. But certainly such as have seen the event of those former dishonorable reports raised, and kept on flight by the complices of rebellion, cannot otherwise judge of the same things again practised, but that the intents are the same, and would produce the like effects, did not God's mercy prevent and frustrate. He, who *rebuked the winds and the sea roaring against the Church, both in Christ the Head, and the Disciples the Members*, who with with a *Peace be still*, quieted the loud voyce of the disobedient winds, and laid the rude tumult of the rebellious waves, can soon subdue these pestilent tongues; and he, who doth

Let them from proceeding further in mischeif, will (we need not doubt) still let until they be taken out of the way.

BUT to see of what a various and partly-coloured substance *Hypocrite* is composed, would make any one much to marvel how such antipathies could be combined in one body to make a publique cheat.

*Nil mortalibus arduum est,  
Celum ipsum petimus stultitia..*

Men alarm Heaven it self, as if they would (O wretched Age!) pull God's Children out of his bosome ; and all pretentively for his sake, who abhorreth the cruelty as much as he disowneth the service. The *Church* being reproached, and the King the *Head* thereof aspersed with calumnies, they say, it is all for *Religions* sake and Gods glory, of vain are some to shake hands (as that glorious Martyr observed) with their allegiance, and obedience under pretence to lay faster hold on their religion. These filthy dreamers how regardless they are of so grand a crime as the despising Dominions and speaking evil of Dignities, nay, of fathering the same upon God

God as if he took not vengeance of villanies but countenanced and rewarded them. They cast out the name of religion to beguile some silly souls, pleading *God's Ordinance and will* for what they sacrilegiously attempt against his *Anointed ones*; as if that *spotless Purity*, and *purely perfect Unity* were too liberally divided into contradictions of its own writ and patern. But he is the same ever constant and good *God*, who so far detesteth such wickedness, that, by the decree of his dreadful justice, is ordained for such reprobates a place of endless bitterness and torment with *the Devil and his Angels* (company and reward suitable to such gallish spirits, which triumph intortured reputations and bloody delights) into which the weight of their sins will most deeply repress and over-whelm them. Sin is a weighty evil, and sins against Authority are excessive; but the largest term is too narrow for this, which capaciouslly compriseth a design against the Powers coelestial and terrene. Into the inferior parts of the bottomliless pit, where the dregs of treasured fury, must this soaring ambition unrepented of irrecoverably fall. O let us humbly Sollicite *Heaven* begging for them the rescue of repentance and *the expiatory blood*

blood of that Innocent Lamb, whom they Religiously revile and persecute. Let not their reproachful words sound louder than our importunate prayers, *God is gracious*; who knoweth but that he may turn, and have mercy upon them, although their provocations have never so impetuously resisted his Clemency.

BUT although many whom they injure (doubtless) forget not this holy Office, this Divine Charge given by him, who did vouchsafe to be *a General Satisfaction*, and *the Saviour of all*, yet these would (if possible) discourage all good; and by their continuance, or rather their farther engagement in evil, endeavour to dull the sharpest appetites of the most Noble Benefactors. Nothing serveth their turn, but the destruction of such as by their daily tears, and continual prayers, desire to pacifie Gods Wrath justly kindled against such unconscionable and merciless men, who bear an immortal hate to all, who will not against Reason and Conscience subscribe to the violation of Religion. Some men think other mens obedience and good Government of life to be their sins, as if it were impossible for one man to be righteous without anothers condemnation. Indeed their

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Consciences might have been enlightned, and their paths adorned with true Beauty, had they but Grace to observe some mens strict Piety, and exactness of obedience, upon whom yet their chief industry hath been imployed to raise a scandal and publick *odium*. Ambitious and evil Neighbours know that their counterfeit blaze looseth its admiration in the presence of true brightness, and when the Heavenly Glories afford an unveiled lustre: Therefore they will have them first beclouded and darkned, and after (as their power serveth) removed nearer Heaven, lest their Propinquity should overpower obscuring vapours, and Truth discovered only become admired. So strange it is to consider, that men, to whom God gave one only Original, should, in buildings of the same nature and composure, have such different furniture, in like frames of body have unlike minds; some bright, beautiful, and glorious; some dark, ugly, and vile affections. Go too, impudent Zealots, and disband your base low thoughts which triumph in destruction, and count it fit matter of applause to overthrow multitudes for your dislike to some; some whose eminency in good tortureth your envious hearts. Cease to be your own Plague, and make

make a profitable exchange of Pride for Humility, and Self-denial, of Envy for contenting Charity. *Only from Pride cometh contention;* thence cometh stubbornness, disloyalty, and disobedience; thence come vain hopes, by which you behold your *Self-promised Canaan*, towards which you will needs walk through a *Red Sea*. It is this that will not allow other men their deserved commendations or rewards: Because you think your selves diminished by another's Greatness, do you well to endeavour to deject and trample upon him, that from off his bulk you may proclaim your own advancement? That Emulation is blameless, nay laudable, which putteth men upon desires of becoming equal to the best, not to the greatest; which seeketh not a solitary happiness, but wisheth to all a Partnership, nay a fulness of that content which is truly worthy Mans seeking, and above the reach of Fortune, excellent and durable. But that which best befitteth Man is not alway in his desires, nor is the honestest way in request and traversed. Wicked men will not part with the Airy imagination of some near felicity, for the promise of a future joy: They will not judiciously weigh the peril and uncertainties of their ungrounded

ungrounded hopes with the benefit of inward peace, and the certainty of the Celestial Kingdom promised to them who seek it, and its righteousness. They destroy themselves for lack of knowledge, turning Religion into ungodliness, and a lye; while they would deceive others, they chiefly deceive themselves: They find their long-entertained hope to become frustrate; and that which sweetned their evil travel, doth in the end turn to bitterness, and disrelish.

THIS is certain; yet cannot Experience or Monition guide them into more wholesome ways: Custom to do evil persuadeth them to go on, although the events of others counsel a retreat; and when their Conscience ( notwithstanding their Arts of suppression) letteith fly into their faces any just accusation (as she is most uncorrupt) then sudden counsel deludeth them with the perswasion, that the Commission of a second (although greater) Villany, expiateth the former. So Cain unnaturally murthered his Brother, as if this had been the meetest Sacrifice of Attonement which he could offer to his injured God. Our lavish Reprovers, sometime past, committed many execrable and bloody sins; they would now silence them, by laying upon them the heavy

heavy Foundation of a second Rebellion. Neither is the Foundation different, but the same with the former. And that they intend to react the former, we may know by their retaining, and in this manner exhibiting to publick view the Ensigns of their *Holy War, Pride, Malice, and Envy.*

NOW unless they finde a Cause to dilate upon, the Plot falleth: It is chiefly then for the *Churches* sake that in their quibus relations they give any oblique glances upon his *Majesty*. They dislike the present establishment of *Church-affairs*, and all (whether high or low) who favourably incline to the furtherance of her Peace. For (if we may call the selling Souls for a transitory price profit) they found it merry Augling in *Religions* troubled waters, and with a Renovation of the pleasures. Thence are they displeased, that such as *love Jernusalem, and pray for her Peare*, should prosper. Such Opposites cannot both at once thrive, but the fall of the one is the rising of the other. Now it is manifest, that they who have heretofore given molestation to the *Church and State*, must either obstinately pursue their first course, or else openly accuse themselves of Rebellion, or at least of Errour. They cannot digest the latter,

O and

and the former having proved more advantagious, more forcibly persuadeth and argueth a self-defence to be legitimate, as authorized by the Law of Nature: And although themselves only disturb the Publick Peace, yet their own dissention must be termed only a *Guardant Vigilancy*: And when they calumniate their *Father*, and revile their *Mother*, the better to countenance their unnatural Riots, this must be esteemed but a forced discovery of approaching mischiefs. Indeed it was ever seen, that unreasonable men, who make no Conscience of any actions, plead, for Justification, *necessity*, which urgeth them forward to the vindication of publick wrongs, and the reducing the lost Order of Religion. For the common people's easily overswayed affections, being drawn aside with such weighty imputations as these men confidently alledge, will not be counterbalanced and drawn aright by the considerations, that Rebellion is no fit Coersive for any Superioris inordinate carriage; that an Inferior may not be disobedient, because a Superior may sometimes happen in some things to be misadvised: And therefore it is necessary to their purposes, *audacter calumniari*; and then some things will be

be sure to stick close ; whereby they will pass the abused Vulgar (their best Instruments) with the fligter examination. If then there appeareth any thing good , that shall be either somewhat barbed of its Honour, or altogether slandered with a bad intention , and evil end ; if any action prove ambiguous , it shall be no less than intollerably evil ; and if there do happen a small failing ( as , God help , the wisest cannot alway prevent ) that shall be so dextrously managed , so craftily augmented , that every circumstance shall appear a sin ; and one poor fault , which rather denoteth Humanity than Impiety , shall be termed a disposition to , nay , a common practise of wickedness . Then having told their tale smoothly , the close of all is *Ense recidens* ; the Sword must instate all in order .

THUS although they seem to breath nothing but Cœlestial Sweets , and with the strength thereof to drive away the noxious vapours of impurity ; though *God* and *Religion* be their whole discourse , which should be a token of their near relation to Heaven , yet to the meekness of a *Christian* perswasion , and the *Divinity* of Concord , they are not inclined , for the way of peace have they not known . Gods Kingdome was

never propagated by the Sword, much less doth he Authorize Rebellious Wars for the Reformation of the *Church*: So that instead of an inflamed Devotion, there's nothing but a burning Hatred lying hid under arch Hypocrisie; instead of publick good, avarice and particular self-ends: God then forbiddeth such service, and no man can foresee any good to follow. Now to tell us of sincere Religion in the contempt of the Divine Law, or to demonstrate the Utility accredwing to the Commonwealth by a Civil War, must be by such mad persuasions, that none but men destitute of Wit and Grace can give or receive them. It is very strange, that men of any Natural Faculties should abandon themselves to the curse of a fruitless Study, renouncing Reason to extol Whimsies and Vanity: For if this behaviour, with the most artificial glos, can be any other, who can determine of the hope of Sincerity, and the Crown of Incorruption? Surely the people could not thus imagine a vain thing, but that like Fools they have said in their hearts, there is no God; or that the Lord doth not see, neither doth the Almighty regard it: but let them not be deceived, for God is not mocked. He who from the Throne of Grace beholdeth

the Innocent, with an impartial eye seeth the wickedness of the ungodly; and that to the intent that he may bring down proud looks, and the mouth that speaketh great things.

HOW dearly some men love Commotions, and will not have reason to persuade, but violence to obtrude upon mens Consciences, not what is indeed fitting, but what themselves desire! Let them take heed, lett troubles and commotions, unavoidably sei- zing upon them, scorch their bowels with endless flames, even more piercing and intolerable than their Administrations of Terrors, whereby they would seem to purifie the Kingdom. But were these great clamours, these outcryes upon the Government and Establishe<sup>r</sup>, upon the Clerg<sup>y</sup> and their Protector, such Truths as the Reporters speak them, yet Piety resolveth men into compassion; and according to Christ<sup>s</sup> and the Churches, both direction and practise, prayers for them, who make unwarrantable breaches upon the holy Commandment, are the most usual Weapons of their Reforming, and meek Revenge. The gentle coercive of prayer for Kings, and those who are in Authority, doth undoubtedly move Heaven, and bring Earth to a

sacred compliance with its *Majestick Founder*, sooner than any whatsoever compulsive Arts of wrathful contrivance. Prayer and tears are of an excellent power, making the heavy minds of the most disobedient and wicked to ascend Heavenward, contemplating that compassionate *Goodness* which revealeth it self to them, who were long ignorant of it. *Rivers of waters run down mine eyes, because they keep not thy Law*, said a most curious pattern of Holiness, who thought this remedy more prevalent than any within the reach of his Temporal (though Regal) power. Much greater reason (doubtless) hath a Subject to bear with his Superior: But if the Royal Dignity think not scorn to lay aside the Sword, and turn Execution into mournful Intercession, how much more willingly should every Subject put on devout *Humility*, the glorious Badge of his *Christian Profession*, which bringeth down the Divine Grace as fructifying showres upon the barren hills? If these open mouths speak truth, yet should they know when to speak, and when to conceal it, all truths being not to be uttered. Neither indeed would any but a brood of *cursed Chams* immodestly utter to the world, and with

an obscene finger point out their Fathers nakedness. Truly their Fathers open infamy diminisheth not the baseness of their impudence and scoffs, nor freeth them from the danger of the approaching doom, which is stiffly dragged forward in the Chains of such unnatural villany. But prayer (which publisheth nothing speaking to him alone, who knoweth all things) maketh a speedy alteration of hearts, not so much covering the shame of some past miscarriages, as transforming all-giving Grace to a sometime spotted and disfigured mind. They then who contemn this way of Reformation, do in vain pretend to zeal and uprightness: For God having joyned his Fear, and the Kings Honour together; it is a strange fallacy in their course of life, who dishonour the King and his nearest Ministers, to give the clearer demonstrations of their fear of the King of Kings.

AGAIN, were there so much truth in their words as might make the condition of those on whom they seek to fasten their imputations, to need or deserve their pity, and were these Correctors of others really inclined to act only within the lines of publick benefit, yet sober persons would (before they enter upon any such actions)

consider whether good may be obtained as a blessing; whether one good may be introduced without displacing a greater good, or introducing as great an evil to counterbalance it. That most Pious and Judicious King very pertinently asked this question, *What good man had not rather want what he most desired for the peoples good, than obtain it by unlawful and irreligious means?* It is the glory of every good man to hear the applause, but withal by worth to entitle himself to the name of a *Publick Benefactor*. No man is so prodigal of his Soul, as to instate others in Paradise with his own Damnation; to procure enlargement of Religious Freedom to a people by such foul means as the Purity of Religion abhorreth: But no man can expect the Divine Blessing, who to his actions hath not the Seal of the Divine Approbation; much less can he sincerely love God, or study Popular Redemption, who loveth not himself, but hath delivered himself ever a Captive to the Enemy of all goodness, and sincere felicity. For a man boldly to stand up, and bravely to acquit himself in the defence of God's and his Countries Cause, is deservedly reputed a most worthy service; a service, as every where commendable,

able, so by Christians generally to be undertaken: But then there must be no by interest twisted together with his, ( for that is the way to weaken the help that cometh down from the *Almighty* ) neither any ways attempted but commendable and honest, lest the honour of the Good Cause be buried in the infamy of the needless and bad succours, and *God* give success according to the ways wherein they, who pretend for him, do walk and act. He who entreth upon a Religious War must be *Gods Commissioner*, and no way abuse his credit, by exceeding his Commission, or diverting into private Cisterns the course of those streams which *God* appointed for a general satisfaction. If he transgress, he is not what he would be in Opinion, either *Gods Servant*, or the peoples Benefactor; he is but the outward Representative of that good which he preacheth, stuffed up with baseness, and pestilent mischiefs. Now *thou who abhorrest Idols, dost thou commit Sacrilege?* This was the Apostles question, intimating it as a strange thing, that Vice should correct Vice, and *Satans Kingdom be divided.* *God, whoncedeth not any help for the support of Truths ever bright shining Taper, much less needeth a dirty and moulding*

mouldring frame, wherein to fix it, which with its unclean sickleness would foul and obscure it. Men, who make no conscience of their wayes, yet would seem eminent in the promotion of good, are not differing from a smutty collier with his foul fingers taking hold of a most purely white garment, whose very handling it rendred it quite contrary to what it was, changing its pleasing beauty into an hew not onely unpleasant but odious. He, who intendeth any Man any great good, but for the effecting thereof treadeth indirect and evil paths, maketh that good he intendeth no good. Sin deformeth the Agent with an ugly leprosie, and the contagion cleaveth to all, that passeth through his hands; so that he, who receiveth the benefit, cannot but much loath, it seeing how and whence it came. If many good things are not good, being immoderately desired, certainly they must needs be bad being violently and illegally obtained.

THIS generation of men, whose restless spirits seek continually matter of new mischeifes, whose privy flanders and too too publick complaints are no less then the alarms of war, cannot be mistaken or defamed, if termed turbulent and prone to rebellion;

bellion; for the seeds of discord are sown in them, and the forward sprouts shew they have taken deep root. Dissention is all they speak, all they act; for indeed they are wholly at variance with themselves. With the same Tongue they speak different language, with the same hands they act contrary things; and with the same feet they walk both forward and backward, and are so altogether contrariety, that we may think Nature in framing them had been forgetful of her usual course, and taking the *poets particulam undique dissentiam* had so composed them of far different materials. Of them is *the sinner* (which holy Writ mentioneth) *that goeth two ways*, and the same crew they *out of whose mouth proceedeth blessing and cursing*. Their words, while sometimes they, seem so inoffensive that they discover nothing in the mind, but what is of divine inspiration, shall (as the winds from contrary points) be soon changed from a cherishing mildness into the extremes of a scorching heat, or a nipping chilness. He, that thinketh they either speak as they mean, or will act according to their publick professions and protestations, doth neither know them, nor can himself be known for a man of piercing judgement. His innocent and simple

ple credulity will excuse him, however his discretion cannot commend him. He, who after so many experiments of their sincerity daily given to the World, will credit rather their words then their deeds, his counsels shall not (through God's blessing) be the Ground work of my security. I bear in mind that sacred Kings acknowledgement of what observations of them he had taken, when he telleth us that his repulse at Hull had made him see clearly through all the pious disguises, and soft palliations of those many, whose words were smoother then oyl, yet were they drawn Swords. None seem more joyous at the Kings prosperity, no wishes shew more hearty then theirs, that whatsoever he taketh in hand may prosper, that God would give him his hearts desire, and prevent him with the blessings of goodness. But all this notwithstanding they do but bless with their mouths and curse inwardly. For if a real victory crown the heads of his brave spirited Captains, and become an additional splendor to his scepter, doubts are presently raised whether there be more truth or policy in the relations. And commonly with these scruples are intermixed assertions of events contrary to authorized publications, and most easily do they infuse such

such spirits into the vanquished as make them immediately become conquerors. Their reports shew their desires. Their unwillingness to hear of the Kingdomes prosperity, their readiness to sound forth the enemies triumphs speak the discord of their affections and Tongues and withal this certain truth, that although *peace be in their mouthes, there is war in their hearts.* And the desires thereof they attempting to cover with zeal their religion is like the unlucky Bird neer the *Altar*, which being in the place of worship by its ominous notes terrifieth the adorers, filling them with the sad expectation of calamitous events. They seem frequent in *prayer for Israel and the peace of Jerusalem, when they are running greedily after the error of Balaam for reward,* like whom they in publick bles<sup>s</sup>, but in secret give the *murderous counsels of sin*, that they may bring a plague upon the whole congregation.

THESE are a generation that set not their hearts aright neither mind the welfare of any. However they take upon them the care of others, they are the corruption of the age. Looking back upon the thriving prosperity of the preceding peaceable age, and the sudden alterations upon the

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appearance of this turbulent crew, we find that from them cometh the cause of this just complaint, that ever since

— *Macies & nova febrium.*  
*Terris incubuit cohors;*

And that from the crown of the head, to the sole of the foot, is scarce any thing left sincere. Now if the Physician heal not himself, it will be thought a breach of wisdom for any to commit himself as a Patient to him, whose want of skill appeareth too visibly in open sores, and an infirm body. The instructors of others should be more excellent in purity of Life, and abilities of Learning, than other men are. He is, in this case, the best Physician, who hath been longest a Practitioner upon himself. The best men may best reprove. Men who are Eloquent in other mens errours, and plead their own Cause with much partial artifice, work no good in a Commonwealth; for the Parties reproved retoit upon them their own crimes, and think themselves well justified by their busie Tutors discovered shame.

WERE then their Observations certain, and their Reports no way in the least

least varying from the streight line of Truth, yet for such as have been heretofore (not barely privily seditious, but) openly rebellious, and deservedly still suspected, to pry into the defects of other mens integrity, and shamelessly to publish their Conceptions, doth not so much diminish the good repute of the Accused, as increase the infamy of the Accusers. What may be said of the manners of some, I know not: Some small humours may arise in the healthiest body; and where only such appear, there is no necessity of attempting a Cure by desperate Remedies. It must be acknowledged, that there never was *Church* so beautifully flourishing: which had not some Moles and blemishes; but I am confident, that for Doctrine and Discipline, our *Church* is (to say no more) equal to the best; and that few Ages of *christianity* could, more than can this present (I speak with respect only to the Kings Dominions) boast of Pious and Learned *church-Governours* and *Pastours*. Yet so loud an outcry raised by tumultuous Zealots hath been heard, as if Religion were stifled in the Nests of Impurity, and her blessed Light extinguished by those appointed to keep it still flaming. But this

(as

(as I observed) not by any whose remarkable and imitable Piety hath proved a light and guide to other mens feet, but such as have alway taught the people the utility of Errour; such as are what the Philosopher Seneca described the ungoverned

Youth of his times, *Expugnatores alienâ pudicitia, negligentes suâ;* such as have cast off the Cords of Religion, and burst asunder the Bonds of Loyalty, upbraiding Christ's Vicegerent with a Crucifix, for no other reason that I know, but because he hath taken off from them the Cross which their Rebellion so much merited. So that although his charitable meekness hath looked upon their sin as venial, their implacable malice will not permit them to commend or own this Goodness and Charity, but provoketh them to deprave that and slander him and his. And seeing how at the same time, when they reproach the Church, they calumniate the King, I cannot but applaud that most judicious ob-

*Ser. in Psal. 74.22* *Martyr Land, That those men, who are sacrilegious against God and his Church, are for the neighbourhood of the sin, the likeliest men to offer violence to the honor of Princes and their per-*

sons afterward. They, who will not spare a Princes honour, will dare any thing against his sacred person, seeing it is certain that a *disesteemed Prince* is more than half debarred of his *regal power*, which none attempt, but such as would, if possible, utterly dethrone him, that themselves may step up, and turn *just Regiment* into execrable *Tyranny, and the Beauty of Holiness* into a *Mass of confusion.*

FOR these blessings do the people yeild themselves, to be reduced and hearken to their insinuations so eagerly. They have, it's true, better things promised; but it is strange that men, whom no performances have justified, should yet find a ready belief, and that the people court their abuses, as if woful experience had given them no caution. Each man may at pleasure see the reward wherewith such masters gratifie their followers, even the same that Lucifer conferreth upon his beguiled instruments, who draweth them by the false representations of liberty, to the tortures of the cruellest thralldome. What between fear and hope (the deceitful causes whereof they industriously scatter) many are fitted for commotion, as their language intimateth, they speak so expertly after their teachers

teachers. Matters of Hope are not entertained, unless some fearful suggestions intervene. Therefore when we use either preventives or remedies, the fear of an evil induceth us to use such means, as we Hope, will remove the incumbent, or preserve us from ensuing matter of dread. But frequently as men are possessed with *empty Hopes*, so are they (as it were) dispossessed of themselves by *causeless fears*. Such are the *Fears* and *Hopes* fomented by seditious murmurers. What fear of innovation in *Religion* or *Government* have the royal counsels or actions justly caused? Where we see irresistible *Constancy and the Defender of the Faith* standing up in the defence of it, why should we groan under suspitions, and like timorous hares start when there is no danger, deserting the wood for the winds rustling among the dry leaves? Those valiant shoulders were justly derided, *quis pulvis motus fuga pecorum exuit castris.* When we either break our peace or run from our just defence upon noises we know not whence coming or where arising, such ridiculous things do we become. So is it also when vain Hopes seduce us, and we fall to planting *Paradises* in the *Ocean*. Can men, *unstable as water,*

who

who cannot brook a just prosperity under a *pious Prince*, ever enlarge our happiness? They dread nothing more than rest, and security; as they know it not, so neither do they desire it. Would they then give the same measure of felicity to their followers, which they *Hope* for themselves? We see the utmost of it, it is at best but an insecure and changeable estate. Yet of this minute and treacherous bliss sel-dom hath the *blind votary* any more than his *leaders* promises. *Ambition* loveth to ascend and then cause the dejected *ladder* to be burnt, because there shall be no climbing for others by the same ascent, nor any pattern remain to instruct others in the ways of *advancement*. Without teaching the people *Rebellion* these mens designs never take effect. If the *ring-leaders* thereby obtain their ends, it is no prudence in them to acknowledge the *meainer help*, or *obligations of gratitude to inferiours*; but these, as well as the *opposers* of their towering motions, must equally submit to the same *scourge and flame*. Only the first *assayers* may possibly have the favour (like the *Inventer* of the *Brazen Bull*) to have the first taste of their merciless power. The unfortunate *Hothams* (not to recount

any more) are a notable example of the kind remunerations of such services under such *Lords*. Thus may the people see who is more fit to sway *the Scepter*, our *King*, *the undoubted Heir of the Crown*, who when upon just ground he might have required it, is tender and sparing of *blood*; or those who care not what effusions they make, so that their wilts may be effected. And surely such as is their road toward what they covet, such are their walks when in possession, terribly coloured and polluted with blood and slaughter. For every ambitious man (be his Words never so oyly and seeming-  
*ly sanctified*) *tantum ut noceat cupid esse potens.*

AND now that these are their aims is more then probable. Men should not be charged with the highest crimes upon slight suspicion; for then would not the purest innocence escape the foulest stains, whilst aggravated mistakes should be unpardonable sins. But I could wish my self in this case mistaken and rash, being unwilling to foster a defaming prejudice. If the seeing men of this age would censure me, I should gladly condemn my self, and with more joy publickly retract then now accuse, which I certainly do compulsively, nor  
with

with delight. But being by their sight informed, I may rather be said to speak their opinions then mine own private sentiments or discoveries. And I farther wish that the contrivances of these men were so privately agitated, that they came within the veiw of the sharpest judgments onely, and were not by themselves proclaimed upon the house tops, that men even of the inferiour ranks might behold them and be surprized with previous consternations before they give the blow. They vaunt as if prevention were too late and that their formidable powers must be restrained more by submission then resistance. A commotion may well be thought contrived, when abetted, and too too near execution, when justified, and these copious indulgences they have received, said to be given them rather through fear and favour. I indeed think them deceived in all respects (as it is no marvel that deceit should be part of the deceivers judgment), and do beleive that neither fear nor favour, but some compassionate thoughts of trying all wayes of amendment might wrest from so kind a Prince a consent for freedom, which allowed doth frequently make men who are not altogether past Hopes, ashamed

ed of their former actions and desires, and soonest worketh a reformation. In like manner am I perswaded that notwithstanding their boasted numbers a timely industry may put a stop to the growth of their potent insolence. The swellings whereof if neither prayers nor tears, no lenitives or balsames can asswage, to let the whole besieged upon and corrupted is not onely an unseasonable but a merciless pity. Indeed the hardest hearts when they come to use the harshest means for the patients recovery, cannot but have strong conflicts between commiseration and judgement; which later nevertheless speaketh the other useless, and with men of a well-ballanced temper condemneth it, not because it hath used many of the mildest correctives, but because after a long ineffectual application necessity it self hath not been argument enough prevailing for an alteration. When we see the same courses followed by which we before ran into destruction; when we hear the *Authors* thereof fearlessly *justifying* their former actions, and find them both actively *strengthening* their parts with daily supplies, and with all more then imaginable and too successful Arts, *discouraging* and *weakening the Loyal hands*; when they proudly

proudly object Power, Wealth and Multitudes, to rebate the sharpest and most sincere affections; when they insinuate the danger in which his *Followers* are; when the *Leader* is apprehensive of their rich and supernumerary abilities; nay, when they plainly speak the contradiction of them in any of their ways to be necessarily an involving the Kingdom in another *Civil War*: Whether doth this tend, but to make up this conclusion, *They affect Superiority, and if we will not be insnared, we must be beaten into Subjection?*

SOME not so fully debauched with horrid intemperances as others, I may urge to a consideration of their own language requiring of them satisfaction, how they can justify themselves, whence they can plead a necessity of arms, who have indeed all the fairest motives, that *reasonable men* and *Christians* are capable of to induce them to submission and quietness? Now it is said that that war is just, which is necessary, and that is necessary, *quod hoc habet tria justa, anthonem can-* Lip. pol. *Jam & finem.* But in these over busied men appear none of these: the *Anthoni*s in no respect just, whose proceedings nothing can justify; a *Cause* utterly wanting; and (as experience hath schooled us) the *End* is nothing

but a desire of inflicting upon others the plagues of misery and confusion, it is *tantum ut noceant*. Moreover if there were all these three, yet were it not barely *unchristian* but *inhumane* to endeavour to raise such tumults as cannot, once raised, be again stilled without shedding innocent blood, where the matter might be composed by milder means. War should be our last worldly refuge, when our adversaries will be satisfied with no reason, nor suffer us to enjoy our rights whether spiritual or temporal unless we out reach them with the longer sword. In such causes a warlike weapon may become a *Christian* hand, and *Religion* will not think it a shame to lodge under an helmet. God doth himself sometimes *teach* mens *hands to war* and their *fingers to fight*. But it is when he sheweth them no other way or remedy, when himself hath put the sword into their hands. A *subject* then is at no time thus supplied; neither if he take up armes against the *lawful Powers* can those armes be pious but nefarious. All matters which may seem so to concur as to justify the cause, cannot here frame the least plea, because God hath expressly forbidden war against the King, as in word and deed,

deed so also in thought. What therefore he hath prohibited, none will presume to act, who knoweth his *Lords will* and revereth his *authority*. Neither let any be perswaded to the least entertainment of such arguments of justification, whereby evil men seek to make their spurious thoughts legitimate; For that which *God's infinite Wisdome* calleth not so, mans art can never make a *necessity*.

W A R is begun in words; the tongue striketh before the hands. That seeketh first to wound, and is alway ready to defend. He, who cannot with his tongue maintain the uprightness of his Cause, will scarce be thought sufficient to defend it with his hands; Thence it is that the world is filled with so many seditious invectives. Thus *Treachery* maketh its own guard, and with these it annoyeth those against whom it acteth. But as all actual War against Superiors is by *God* forbidden, so is it his Indispensible Command, *Thou shalt not speak evil of the Ruler of thy People*; no evil, although he deserveth it, much less injuriously: Yet this they do, accounting it their excellency, and pretend by so doing to practise the means of security. They bind unto them the *multitude* with these Bands

Bands of falsehood ; and although they are active to their *Princes* dishonour, and their own ruine, flatter them with hopes of being more prosperous and happy.

BUT it is not much that they endeavour by reproaches to stir up the *subject* against his *King*; when they pretend that even *Heaven* it self is in their complicity : or rather it is no wonder that they mind Rebellion against an *Earthly Prince*, that they bespatter him and his, when they spare not the most sublime *Glories* of the *Cœlestial Hierarchy*, telling the world that these Motives come from *God*, and that the *Angels* rejoice in these undertakings. Yet notwithstanding their vaunts, I must be still uncharitable in believing the contrary: For he who runneth may see enough to satisfie him, that *the Lord is not in this Whirlwind*. Hope of assistance from Heaven they can have none, who indeed seek it not, but stand in defiance against it. Such as trust in *Gods Power* are led by his *Spirit*; and *Peace with Innocency* is the way into which *the holy Spirit leadeth* those who submit to his meek rules and guidance : Pure lips, and an undefiled heart, he expecteth as the Pledges of his Favours. Being presented with these, he bringeth the Authors, by the fore-

forementioned paths, to the secure possession of his Tabernacle pitched without hands, to stand upon his holy Hill, and be made unmoveable Pillars in his holy Temple. But how do many, who study not the great benefits of being found (like the beauteous and wise Virgins with their trimmed Lamps) readily prepared with these graces, deceive themselves with the glimmerings of success, even while they hear God denouncing the Thunders of his wrath against such Prostitutes of sin? Much more do I wonder, how God, or the World to come, can be in their thoughts and lips, and they not presently fall into an extasie of horrour. The meditation of our approaching end, is the most necessary thought to take up both the beginning and continuance of our life. Our chief study should be to die well, which is a long Art, and (considering the violent distempers of our nature) none of the easiest. It moreover requireth a peaceable time; but in War, the sword devoureth one as well as another. How much Christian then can he be, who is resolutely contriving an entrance into the Field without the Divine Guidance, and looketh death in the face, practising Rebellion, not knowing but that in a moment he must give an account

to his injured and angry *Judge*? Or how much is his Zeal to be accounted of, who prodigally wasteth his treasure of Reason, wherewith God hath been pleased to bless him, to the corruption of other mens judgments, not considering that he who lent that misemployed breath, may suddenly remand it from those debased uses, and commit the Speaker bound over to his self-contrived miseries? The consideration of lifes brevity and uncertainty, should (methinks) make every man busied not in a forreign search, but an home-enquiry after guilt; The time which is so spent upon others, is clearly lost; what upon our selves, is truly gained. Most men, when they speak of other mens faults, encrease their own; but they who speake to *God* of their own, by the example undoubtedly make many to be sooner cleansed. Then also hath the self-examiner this advantage of others, that he dismayeth not at *Deaths Menaces*, having pacified his *Judge*: Whereas the backbiting murmurers hellish life here is all his Heaven: He, who exerciseth himself with the lastes of pious reproof, liveth comfortably and peaceably, nay joyfully here, but is assured of a superabundant joy after the frail body is cloathed with Honour and Per.

Perfection, by an happy Resurrection and  
desired Union with its glorified Redeemer.

Amen.

**H**ave mercy upon us, O Lord, for the  
dark places of the Earth are full of the  
habitations of cruelty.

Lo the wicked bend their bow, they make  
ready their arrow upon the string, that  
they may privily shoot at the upright in  
heart.

If we had done this evil, which they  
mention, or those iniquities were in our  
hands, wherewith they asperse us, then  
were we out of thy protection and the ene-  
my persecuting our souls, could not but take  
and destroy us.

But thy peircing Knowledge seeth that  
they travail with iniquity, that they have  
conceived mischeif and brought forth false-  
hood.

Surely false witnesses have risen up against  
us laying to our charge things, which we knew  
not: O take thou the matter into thine  
own hand, and be thou the defence of the  
umble, for the wicked have purposed to o-  
verthrow their goings.

They, who have known thee, will put  
put their trust in thee, and call upon thee  
in

in the day of trouble, for thou wilt hear them.

We will not trust in our bow, our sword shall not save us, but thou shalt save us from our enemies and put them to shame, who hate us.

Although the blood thirsty lay snares and they who seek to do hurt, speak mischeivous things imagining deceit all the day long, yet thou maintainest the right; thou sittest in the throne judging right, and thine Eye-lids try the children of men.

Thou, who alone knowest it, do good unto those, who are good and upright in heart.

But as for such as turn aside to their crooked wayes teach them that their end will be to be led forth with the workers of wickedness.

O Gracious Father and Merciful Redeemer, consider the trouble, which we suffer of them, who hate us, and of thy great compassion deliver us; and in ransoming deliver us, we pray thee, from all our offences, that we may not deservedly be the rebuke of the foolish.

Thou hearest and from the seat of thy Majestie, beholdest all our miseries. Arise for our help and Redeem us for thy mercies sake, that the mouths of them, who speak lies may be stopped.

Remember the reproach of thy servants,  
how we do bear in our bosomes the reproach of  
many people; wherewith thine enemies have  
reproached thee, O Lord.

And for the sin of their mouth and the  
words of their lips consume them, that they  
may not be, that by thy judgements they  
may make it known, that not cursed policy,  
but thy good power ruleth unto the ends of the  
earth.

Instead of the desired effects of mischeif  
prolong thou the Kings life and his years  
as many generations. O prepare mercy and  
truth which may preserve him.

Because he will not yeild to the dishonour  
of thy Church, they burden him with  
these indignities; but do thou repay him seven  
fold into his bosome, and let his honour be  
great in thy salvation.

This is thine own cause; Arise then and  
plead it; remember how the foolish man reproacheth thee daily, the tumult of those  
who rise up against thee, increaseth continually.

In thee we trust, we cry unto thee to save  
us; For, Lo, they breath out cruelty against  
us.

Deliver us, who desire to serve and worship  
thee in spirit and truth, from lying lips  
and

and from these deceitful tongues, which speak lies in hypocrisy:

And let our adversaries be clothed with shame; let them cover themselves with their own confusion as with a mantle.

Let them curse, but bless thou; let them be ashamed, but let thy servant rejoice.

O Lord God of Hosts, who judgest righteously, if they will not return, let us see thy vengeance upon all perverse promoters of bewitching sedition.

Let their conspiracies, be as the dust before the wind, and themselves as the stubble before the fire, that the World may see that this is thine hand, that thou, Lord, doest establish the just by casting down the wicked.

So shall the congregations of the people compass thee about: for their sakes therefore lift up thyself on high.

And to thy servants give patience to bear their calamities, and together with a religious boldness to withstand and rebuke their wickedness, grant such an innocent and meek demeanour as becometh the sincere Disciples of a most humble Master.

By shunning backbiting and the reproach of our neighbour, and endeavouring to keep the

the unity of the Spirit in the bond of peace  
fit us for our dissolution, that we may in  
peace go down into the bed of silence, and  
joyfully rise again to the possession of in-  
vincible tranquility through Jesus Christ  
our onely Mediator and Advocate. A-  
men.

Our Father which art in Heaven, &c.

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Q

CHAP.

## CHAP. VII.

*How little the minds of some men are wrought upon: The continual examples of miscarrying Factions.*

**S**OLOMON thought the desire accomplished to be sweet to the soul: But it was also his observation, taken from the humour of men over-eager in pursuit of their desires, that *it is an abomination to Fools to depart from evil.* The sweetness of an accomplished desire is soon turned into bitterness, when we think it well obtained by any means. He would allow of a self-satisfaction, of a moderate pursuit of pleasures, which enjoyed, might level and fill up those furrows, which every where insulting Fortune maketh in the passages and ways of life. But while foolish men inconsiderately view something which they take to be good, being overperswaded by the outward appearance, and carried on with a violent appetite, let reasonable demonstrations, or either certain or probable danger labour never so much in the disabusing

sing them, yet is it to them an abomination to relinquish their beloved evil: Nay, although they have been never so often thwarted in the entrances into the possession of their destructive delights, yet no warning will teach these foolish ones, whose passions shut the door against all manner of reason: Then do *they incourage themselves in an evil matter*, and without fear rush on upon those things which present themselves dangerous and dreadful. The Divine Vengeance frequently beginneth its work with confounding the Counsels, and infatuating the judgments of impenitent offenders, making them run forward upon new practices, and desperate attempts, to their utter ruine and calamity, suffering them (although in improbable ways) by the hope of success, to delude and befool themselves. And men who are carried away with uncertainties, do so gaze upon and admire their hoped-for felicity, that follow it they will, without staying to consult the *unerring Oracle*, or to be led so much as by prudence or common sobriety, God justly depriving them of the benefit of the latter, that have despised the former. Foolish men, who are wholly in love with their own ways, and like *the deaf Adder* in the presence of *the wise*

wise *Charmer*, can be no where in safety, their own counsels leading them into mischiefs, and *God*, whom they have forgotten, altogether forsaking them. Nothing is more treacherous than mans will, being never *Loyal*, unless restrained from evil, and constrained to good: It conspireth against all Sovereign Powers, and unless they most immoveably sit fast in their *Capitol*, she debaseth them to most infamous contempt and slavery. The *Fools will* is his *Law-giver* and *Law*, and he is never obedient but to it, when it soundeth the Marches of *Disobedience*. Then, though *Gods Commands* and Religious Equity dissuade him from his folly, yet he *maketh a mock of sin*, and presseth forward into the Battle, being victorious in desire, although Reason sheweth him the *Sword* by which he must inevitably fall.

TOO too commonly do we see Judgment thrust down, and subordinate to the Will, and then, alas! are the whole treasures of safety and felicity put into the custody of a wild *Keeper*, who never stayeth at home, or of an ignorant *Pilot* that knoweth not his *Compass*. In this case *Fortune* hath the opportunity to be courteous, to shew what she can do in bringing them, who

who cannot steer their own Course, into that Port they seek. And indeed none else are obliged to her ; these are forced to trust her, but wise men scorn her offers, and for their guidance have not *Fortune*, but *God*. *Chance* maketh such only happy who know not *Providence*, whom an ungoverned will having driven into an Ocean of dangerous affairs, so that neither the means of return nor place of refuge are known, contrary to expectation she thrusteth into her *Antium*. Where when arrived, they frequent her *Temple*, extolling the Graces of their new-found *Goddess*, and thinking that her first kindnesses oblige her to a continuance of them ; whereas her levity is such, that she waiteth a time to laugh at their vanity, and triumph in their misery. Fortunes favours are commonly the foolish sinners glory : But they who neglect the governance of *Gods spirit*, and give Lust the Mastery of Reason, presuming to find *Fortune* attending their course, must know it rare to find her, or being found, to have her constant. Success in evil draweth many upon the same, or greater attempts ; but changes being common, should give us caution. All times assure us, how wickedness in the beginning plausible, hath had

Tragical and most shameful conclusions : Mens foolish fancies never feast them so high at Noon , but that they undoubtedly make the Supper of as course Fare as the Dinner was fine . They who trust that the future events will answer the beginnings , will be undeceived when they find themselves cheated , and their glory turned into disgrace . The hope of a gaining day , because at the beginning he won , maketh the Country strangers Purse empty , and the Cheater laugh at his confidence : So he who reckoneth up his fortunate sins , shall be sure of a losing Cast , which will mar all his boasting . Some men think themselves certainly espoused to *Fortune* , because she hath sung them some Love-sonnets , and imbraced them with flattering kindness : But the same , who have known her once unchast , must know her always unconstant . It is an assured truth delivered us by *God himself* , that *the prosperity of Fools shall destroy them* : So is it with the Thief , whose lucky dishonesty encourageth him to go on till he come to an infamous death , yet his merited reward , the Gallows . And the *Traytor* ( kind to none , worst to himself ) having tasted the forbidden fruits of a prosperous Rebellion , by promising himself

self Fortunes constancy , and that she will yet add to his Trophies such glories as will fill his aspiring mind , proceedeth till he be taken in his own snare, and falleth the Executioners Victim and Prey .

OUR unfortunate Age (fruitful in the production of men, who were the Curse and Plague of their time ) as it saw it self miserable in those it nourished, so in much measure avenged of the injuries it suffered, when the Heads of the Rebellious multitude came to be judged by him whom they had offended , and most of the rest came each submitting himself with pieces of silver . These who suffered not by the Sword of Justice , but enjoyed the benefit of an unparallelled Pardon ( Christ's only excepted) cannot without impudence speak for themselves, or frame an excuse . Rebellion had infected them , and made them ugly ; where might they think to appear ? Yet were they not so ugly , but that the Eye of mercy could behold them . In which gracious condescension his Majesty manifested the exceeding goodness of his Nature , and the Gallantry of his Mind , that could humble it self to the receiving such into favour . Many who have not been wanting in the work of Patience , have in

this of Remission : And in a King, towards Offenders of this nature, the work of forgiveness is far more glorious , because the offences most heinous. But Pardon properly belonging to them who repent , I not knowing what to term that *Royal Act*, speak what I know in another's words :

*Nil negat, & se vel non poscentibus offert.*

Claud. Pan. Prob.

Truly magnanimous was the saying of his most Pious Father , I still thought my self undiminished by my largest Concessions , if by them I might gain and confirm the love of my people. So our most gracious King , as the Son of so good a Father , studieth the winning of all , and by the invitations of Mercy endeavoureth the recovery of the lost Sheep. Now the more favour is conferred upon reasonable people , the more the Favourites become humbly grateful , that the Favourer may be highly joyous. In his Merciful Pardon he gave himself , resolving upon the largest Concession , that he might gain and confirm the love of his People . It is but fit that the people return themselves as a part of satisfaction , that he might find in their best endeavours at least somewhat of that he gave , the

the fruits of unfeigned Love. I hope God hath so much mercy in store for him, as to give him many of the Hearts he sought : yet many are such as they were before, who urged that blessed Prince, King *Charles the First*, to this character of them , that they were *men who thought to satisfie all obligations to duty by their Corban of Religion ; and could less endure to see, than to sin against their Benefactor, as well as their Sovereign.* I know not what aileth these men, who being forgiven before they repented, will not be perswaded yet to repent , but seek by obstinacy to invalidate the Power of Mercy , and by adding sin to sin, to cut themselves off in an untimely hour. If by the success of former times they assume hopes of the like prosperity, let them look upon those examples of Divine Vengeance, the most odious *Regicides*, and confess ingenuously.

— *Non unquam tulit  
Documenta fors majora, quam fragili loco  
Starent superbi.* Sen. Troad.

Let them also consider the deservedly unfortunate *Assertors of the Peoples Liberties* ; men, who under that Title sought to kindle

kindle anew the flames of Rebellion, whether they were English or Scotch, openly rebellious, and privately promoting it. Let them not so much favour their designs with the remembrance of their best events, as give themselves the disheartening Lectures of the cross Events and ill Fortunes of their Complices and Brethren. And

*Tacit. L. 3.  
arr.* because (as the Historian hath it)

*Pauci prudentia honesta à deterioribus, utilia à noxiis discernunt; phares aliorum eventis docentur:* Surely directions cannot be wanting amidst so fresh examples, which speak this to the world, that such as think they plot against others, chiefly designe their own ruine. They forcibly thrusting themselves into Treasonable actions, even against their own Reason, the further they proceed, the more dangerously are they lost in the Labyrinth of their own errors; and while they are framing deceitful contrivances for the feet of others, their own standing proveth slippery, and their pernicious wit taketh no effect, but their downfal becometh admonitory. Which to wise men is so; only the obsequious Followers of Fancy (who think themselves sufficient to overtop all difficulties, till by them circumvented, and utterly lost)

(soft) take no notice of the miseries attending Traytors, by reason of humane hatred, and the appointment of Divine Vengeance. They look so upon the outward Pomp, wherein some of them overtaken by *Justice* once flourished, that the admiration and desire thereof maketh them unmindful of the accompanying evils, and ensuing calamities. Who so nearly examineth them in their best estate, when most happy by Victories, when the *Innocent* is slain, and they in possession of the *Vineyard*, shall find the *King of Terroirs dwelling in their Tabernacles*, and that because they are none of their own; he shall find them foreboding terrible things, the confounding consequences of their notorious falsity: And following them farther, may observe them (who in other respects were unacquainted with truth) most unerring Prophets of their own shame, and certain destruction. He shall see the steps of their strength by degrees straitned, and their own counsel to cast them down; that they are cast into a Net by their own feet, that they alway walk upon the snare. The Complication of Rebels becometh not unto them a Wreath of Lasting Honour, but rather an unfortunate Cord of Execution, or one of the most brittle

brittle of the black Threads of *Destiny*, made of the outcast and very despicable matter of her labours, which will scarce brook time to be spun to any length, and then cut off, but suddenly suappeth a under of it self. For besides that the very nature of it rendereth it apt to sudden ruptures, many things intervene to prevent that natural one by a more speedy end: For the time that they are in the height of their Glory, while the vailed Bonnet, and bended knee, with whatsoever admirations of the silly Vulgar, who with their vain breath swell things beyond their nature, while (I say) these seem to afford them pleasure, and they are much advanced, they are but like *Promothæus*, seated indeed on high, but miserably vexed at the heart, and inwardly gnawed with a devouring plague: And yet it is seen, that as the multitude in an extravagant fit speaketh things agreeing with the humour of ambitious men, having once extolled them, they glory as much in their reproach and shame. This then is the best of their time; upon this empty Air is the whole dependance of their joy: And how apt this wind is to turn, who doth not perceive? Nay, who knoweth not that it cannot long blow from

from that Point? And as the sporting *Dolphins*, dancing in their liquid Field, possess with grateful delights men unacquainted with the certainty of an approaching Tempest; so do the Gratulatory Songs of the peoples affections, when Rebels come to the Stern, and sail in the Seas of Dominion, much please these Novices in Government; but presently follow the rough Storms of Obloquy, heightned with loud threats, and clamorous complaints; which make that place, which at first seemed the most pleasing, to appear the most dangerous and horrid of all that worldly misery ever possessed. So doth this preceding glory become no other than the nearest way to assured infamy, and the contempt is the greater, when it falleth upon men sometime overladen with undue honours. And what ridiculous Toys, what odious things *Fortune* maketh such her once admired ones, is lately shewn, when those, to whom it gave the most Honourable Titles of the *Supreme Head*, and the *Supreme Authority*, the people transformed after the strangest manner, thinking the name of the most unsightly and unclean part of the body most suitable to them, no taunt, or scoff, being thought sufficient for their demerits. Their affairs,

affairs, when they hope for the best , presently turn to the worst , all still happening otherwise than they hope ; and then, with the Devil , they think themselves tormented before their time . Indeed their own Consciences will not give them leave to sleep in the Beds of security , but Gods Justice letteth them not be long in safety . They alway expect the stroak thereof ; and although they may by forsaking their sins prevent it , yet will they not , but rather provoke and hasten it . God likewise seeing their obdurate continuance in wickedness , is the more speedy in performance of his word , whereby he hath made his servants to hope , which is , that *bloudy and deceitful men shall not live out half their days* : He remembreth and succoureth his Children , *breaking the Rod of their Oppressor , and bringing those to confusion who hate them* . Thus while they behold to day s prosperity , not forecasting future accidents and changes , and putting as far from them as possibly they can the thoughts of account to be given to him , who is , as in Glory , so in Power exalted above them : They are as a Ship swallowed up by the Quick-sands , with only a Masts top appearing useful to all that pass by , although it self utterly perishing .

perishing. It warneth them to avoid that dangerous Road , where is nothing to be expected but merciless destruction , and to provide for their welfare by a better Course.

— *An te, Genitor, quum fulminatorques  
Ne quicquam horremus?*

Good *God*, how little is thy Wrath feared ? How regardless are miserable men of thy displeasure , when no examples of severity will admonish them ? *God is angry with the wicked every day*; yet others *will not understand, or be wise*. How many Conspiracies have our late days seen discovered ; and ( by the blessing of God ) confounded ? We cannot boast of a righteousness in his sight deserving it , but *God was angry with the wicked*. Rebellion and Stubbornness are before him such abominable sins, that if we consider the multitude of miscarriages , the sufferings of many , and the impenitency of others pardoned , we might be much of the fear ( did we not know *God infinitely gracious, and protesting, that he willeth not the death of a sinner* ) that they exclude Mercy . Many who have been active , and since pardoned , have been encouraging themselves , and their language ,

language, tending to the disheartening of his Majesties Friends, and encouragement of Forreign Enemies: And these would not learn, from other men their Leaders, what must be their merited portion. Those Enemies to Peace, and themselves, who will not accept a small reproof mixt with abundant favours, are deservedly brought under the Wheel; for what doth more suit with the contempt of Mercy, than severity and vengeance?

SOME there are who would seem admirably well affected to the *Royal Cause*, whilst frequent in rehearsals of their acquitted Crimes. Who so glorieth in his sin, doth so often react it as he boastingly mentioneth it: which is a thing too too common among multitudes concerned in the *Act of Pardon*. Surely it testifieth the absence of all holy sorrow conceived for former Disloyalties, and (if I may inoffensively speak my thoughts) argueth a readiness, upon occasion, to act over again what they love to repeat. God calleth for mourning and sorrow, that pious tears may wash away the stains of Innocent and Loyal Blood; without which, a good man forgiving, the most just Judge will by no means acquit or indemnifie. For want of these,

of these, God provoked anger may (if his  
mercies prevent not) render the whole  
Land a confused Mass of Calamity over-  
whelmed with a just overthrow. *Blood it*  
*defileth the Land:* The defilement hath not  
been ordinary, but superabundant; the  
Streets of most Towns and Cities, the  
Fields and Highways complain even yet of  
the injurious burthen, and cry for ven-  
geance unto him, who will undoubtedly  
judge in Truth and Equity. Pure and un-  
feigned Repentance will (and nothing else)  
remove the burthen, and stop the cry. If  
his distinguishing compassion spare others,  
yet the guilty and obstinate must by their  
punishment purge away the defilement:  
For before either Sorrow or Judgement  
purge the Land, we cannot well expect  
that our God can be favourable and gracious  
unto Sion. Consider we the overthrow of  
Jerusalem by Nebuchadnezzar. God, by  
the Prophet Jeremy, threatened the destruc-  
tion of Judah and Jerusalem for the Inno-  
cent Blood which Manasseh shed: Ma-  
nasseh had shed much, but was repentant;  
yet we find the wrath of God pronounced a-  
gainst Judah, even after Manasseh's death, for  
that Blood which he had shed. But God  
doth not punish a Nation for one man's sins,

and he penitent ; he is just , and maketh every one bear his own burden; neither will he judge them, who impartially judge and condemn themselves : But *Manasseh*(doubtless) had many Instruments in such Tyrannous Facts, who repented not. His Repentance might procure his own deliverance, but was no way beneficial to others, who being guilty of blood (and peradventure not barely Instruments, but Promoters of cruelty,) fought not by Contrition to pacifie the incensed *Avenger*. There is no other refuge appointed for sinners, especially those stained with blood : And if the *Avenger* overtake him that shed it before he escape thither, there is no favour, no mercy to be shewn. The Innocent Blood which some have shed (all that ever bare Arms against their King) must either be washed away with tears by all the Offenders and Instruments, or will be by their blood. I ought to think that some of these have by their happy sorrows quitted themselves of their Crimson miseries, and have obtained those propitiatory drops which make Blood-guiltiness disappear as if it had never been. But yet we see how impenitency driveth many upon presumptuous attempts, which must unsheathe the sword of Justice , draw-

ing

ing blood from them, from whom tendred mercy could draw no tears ; and how others mock at their own calamity by vain-glorious boastings, of what temperate men would account their greatest shame, and blush at the rehearsal. These men, although not the *Manasseh's* who marched in the Heads of the *blood-thirsty Regiments*, are equally culpable with their Leaders, by the barbarous execution of their lawless and merciless Commands : And if Vengeance strike the Head , making it bear its shame, the members are partakers with it, and cannot but undergo the infamy. See we how mans iniquity wearieth him in the search after Justice , and the pursuit of its reward. When *God* by his *Vicegerents* remission of past offences required submissive *Loyalty*, and sincere *Obedience*, as if unable to bear the burden, the offenders fly from it , and either put the Cord about their own Neck , or else by owning their sin, proclaim it their just desert. *His Gracious Majesty*, as one most excellently well skilled in the Divine Faculty of compassion, would not see these mens injuries in the height of malice. Hoping them to be found rather ignorant than malicious, he was ready to forgive, upon this account, that they knew not what they did. But *Villany*

Jaboureth to be known, it hateth to be mistaken, and discovereth it self. The *Authors* desire secrecie, and to act in private; but the sin, which hath an obscure Birth, soon walketh abroad of it self, or else is carried on the Wings of *Fame*. There is no containing it within Lock or Fence, no depressing it by the multiplicity of Arts industrious subtleties, because although the Enemy of all, it would be unknown to none. It disdainteth a curb, and he who would stife it, giveth it the advantage to be made more apparent; he that would conceale it, maketh it better known. The sinner is a blind *sentinel*, he standeth much upon his Guards; but while he would not have such as he hath made his Adversaries to observe his defects, his ill postures of body directed the contrary way, summon all to a nearer approach, and to take their fill of both revenge and scorn. *Rebellion* not repented of thus, bringeth to confusion and shame the wretched Actors. If not at first known, it soon betrayeth it self; if known, and not punshed, it moveth all its own Engines to its own overthrow: Ruine is the end it aspireth to, and it is indefatigable until that is obtained. Elindhopes may lead the *Authors* Opinion to other thoughts, and prevail to a surprize

zall of it by confidence, but the nature of sin enclineth the mans motions towards a violent fate, and desireth to hurl him down an irrecoverable precipice.

THIS being the nature of the sin, the general miscarriages of Rebellious undertakings cannot be thought strange. Such as the counsels are, such must be the fortune; from whence they had a being they return in the end. The stratagems of the most subtle and cruel enemy of man are undiscerned by both the ambitious and malitious. He smootheth over his bait with a delicate gloss and fair appearance but his cruelty at last maketh even for all. The uncertain appearance of the promised good was never so pleasing as the certain evil proveth terribly distracting. But some men how far are they from shame or compassion upon themselves, not remembiring that the counsels of the *infernal foe*, though they raise the hopes to promotion, never miss of bringing the abused Clients to destruction! Examples being the surest way of instruction, let us look abroad, and after search of antiquity see how many of its upstart prodigies of honor died in peaceable possession of it, and came to their graves *sicca morte*. But examples of our homebred conspirators being

more useful (especially such as are fresh in our memories) we may observe that such wickedness cannot be long prosperous. The undertakings of this nature are weighty, one counsel still depressing another when all things seem to have attained perfection. And this, that God may shew himself just and wise, who taketh the wise in their craftiness and disappointeth the inventions of the wicked. I have already spoken of the most execrable *Regicides*, whose sufferings I gladly mention, although it grieveth me to remember the cause. But considering *sir John Hotham* the first professed rebel, whose *treason* at *Hull* found a suitable reward, I think that no faithless subject was ever more exactly fitted by *kind Masters* verifying my words in the former Chapter, *That the first assistance in Treasonable Actions, have many times the Fortune to be the first tasters of the merciless power of such as employed them.* We may see in the actions of traytors what they think to be the just recompence of their falsehood, and accordingly judge of their misery, who by their own opinion pre-condemn themselves. And easily may we discern what kind of happiness these men have, who are not safe one among another. If judgement faileth

faileth to come upon them from elsewhere, it is usual to have fire come out from Abimelech and devour the men of Sechem and the house of Millo, and to come out from the men of Sechem and the house of Millo to devour Abimelech. Such was the miserable end of that treacherous Knight his complices in iniquity being (it is uncertain whether) as just towards him, as he, and they unjust and ungrateful toward their most kind and liberal Master. Eumity it self could not have invented a more proper revenge for such a crime; nor of all examples can there (in my judgement) be found one more expressly teaching us the evil consequences of infidelity. Hear we that blessed King, whom he had so impudently affronted, compassionately delivering his thoughts of it; *Poor Gentleman* (saith he) *he is now become a notable monument of unprosperous disloyalty, teaching the World by so sad and unfortunate a spectacle, that the rude carriage of a subject towards his Sovereign carrieth alway its own vengeance with it as an inseparable shadow.* He truely knew how to pity and shewed by him what others might best expect. He would have had warning so taken by him, as that posterity might see no more such examples, nor have occasion

to relate the mournful passages of men forsaken by grace and fortune. For such must needs be calamitous appropriating and engrossing to themselves the threatned curse, that *because they regard not the work of the Lord, nor the operation of his hands, he shall destroy them and not build them up.* As one hunting a poor fugitive hare rideth after the chase through a deceitful land undermined and by reason of many pits very perillous; so is he who unlawfully pursueth honor and dominion; the prey taken cannot compensate the danger or make recompence for his fears; But there is an uncertainty of taking what he seeketh accompanied with a certainty of perishing whether it be obtained or lost. The worst things dearest bought are the contentments of fools: Religion, reputation, liberty and peace, nay even all the goods of body and soul do they pass away in exchange for an unseen glory and a projected prosperity, and will not be guided by *Wisdom*, nor in the least own her, until *she laugh at their calamity, and mock when their fear is come.*

IT is a most excellent decree of Providence, that sin should either not be prosperous, or prosper to its own ruin. As

nature

Nature instructeth us in things *Monstrous*, that they never generate, or things of a *Viperous kind*; which although they generate, yet bring forth at once their Fruit and Death; so observation in passages of *Providence* will teach us, that wickedness either hath no procedure, or an unfortunate one. Evil counsels commonly vanish into nothing, and the *Authors* vex at their hopes, proving fruitless Dreams: But if (as it sometimes happeneth) they raise the *Authors* to a Throne of Sublimity, yet have they no enjoyment of these successes; for the very successes are the most certain and killing mischiefs. More than the *Viperous Race* do such prosperities not only destroy them of whom they had a being, but hinder Generation in those minds, which being otherwise apt, are by fear disabled. *Rebellion* (too too common notwithstanding) would more abundantly multiply its cursed Offspring, did not the hasty dispatches of the Divine Wrath overthrow those Mountains of Felicity, which proud men having raised to themselves, do conceive immoveable. Some whose inclinations are not averse to base undertakings, do somewhat forbear, because (being not so wholly void of Reason

son as others ; they see the danger , and will not ingage. But where the want of judgment taketh away fear , men are active to their hurt ; for so it alway proveth , there being no solid hopes of an happy end without a good beginning . Would any one , who knew the danger , plunge himself all over head and body in a boiling Furnace ? or leap down a steep Rock into a devouring Gulph ? Neither can any man of a sober mind cast himself off from the secure Rock of Loyalty , into the Whirlpool of Disobedience . He seeth no cause , no profit , no honour , not the least , either convenience or necessity , to perswade him to any such thing . He well esteemeth it the abjection of himself , and in the best state of Fortunate Disloyalty , seeth nothing tempting him to the experiment of the worst . And some , who in contempt of God would even dare to sin , are restrained by the continual miscarriages , either early or later , of such as *Humane Vengeance* , by the appointment of the Divine , hath taken away from the midst of the Earth at times , when they least expected evil , and most presumed upon the goodness of their Fortune . These (although scarce other than blind ) discern how short a blessing Fortune conferreth upon

upon such undeserving servants ; and that she strieth from them with more speed than *the sun*, from his Rising to his Setting : From such she commonly maketh an unusual hast, making her Morning come late, and her Evening soon ; then leaving them to the darkness of their guilty minds , but the open punishment of their odious acts. The miseries and just sufferings of these are useful to others , I wish I could say to all : But *God*, who maketh other mens evils to become his Childrens good , hath not been pleased to grant them so full a favour, as to bring into their Sacred Society all those who have forsaken the Paths of Life, to tread the Ways of Darkness , whom he hath yet spared, that they may repent, and not post forward to Judgment by a perverse obstinacy in what he abhorreth , and will sorely punish with present and eternal Plagues.

THE Y who have had such Motives to Humility, should advisedly repair to their Offices and Duties of Allegiance , certifying themselves of the rigour of provoked patience , when turned into fury. Why will they multiply those transgressions, whereof the least is in *God's* sight monstruous ? Can they esteem that light, which

*God*

God so remarkably punisheth above other sins? The *Crowns* and *Dignities* of *Kings* are among the chief of Consecrated Treasures. In them, as the *Depositories* of the most precious things of his *Church*, God layeth the concerns of her glory and safety: So that destroy them, and we know not where to find *Aarons budding Rod*, neither the *Golden Pot that bath Manna*; the *Church* goeth to ruine, the *Pillars* of it are dissolved, the *Foundations* removed, and both *Decency* and *Order*, nay all *Religion* is then utterly subverted. When *Kings*, who are her *Nursing Fathers*, are spurned at, and insulted over by the foot of Pride, there can be no *Peace in Jerusalem*, no *Prosperity within her Palaces*. And it is indeed too well known, that Rebels spare no part of the *Body*, when they can give Law to the *Head*; and that they never seek to injure the *Guardian*, unless their Lust covet the *Churches defilement*. But although they attempt much, setting themselves to the study and restless practises of whatsoever they imagine conduced to their aims, they shall never be able to prosper; and through the tender mercies of the Highest, our *Chief-tain* and *Head* shall not miscarry. The formidable Powers of the *Churches* prayers are

are alway fighting against them, as well as their own sins, against which their subtily can never prevail. Although they strive, and with continued labours endeavour to get some advantage, the profit of their labours will be summed up in a *Cyber*; but their losses must needs rise to an infinite account. In all their ways

— *Incedunt per ignes  
suppositos cineri doloso;*

And their miserable end frequently happeneth to be unawares and sudden, but undoubtedly certain. So many Loyal Subjects faithful Arms dedicated to their *Princes* safety, fail not of Victory, because they implore, and even provoke by an holy violence, *Omnipotency* to be a concerned Opposite. Peradventure some inconsiderable success may heighten their lofty spirits, and make them trust to the indulgences of a Step-mother: But then saith God unto them, *Lift not up your Horn on high; speak not with a stiff neck.* He maketh them them to know, that he is Judge, *that in his hand there is a Cup, and the Wine red; that it is full of mixture, and he poureth out the same; but the dregs thereof all these wicked of the Earth*

*Earth shall wring them out, and drink them.* When *Fortune* bestoweth on them a favour, let them manage it to the utmost of their industry and power, it will prove but a feeble insufficiency. Could they work even many things in the Neighbourhood of what is supernatural, yet much more easily *God* can and will give Victory unto, and establish in his just fruitions him, for whom we incessantly pray, thinking our selves never safer, than when so contending for his preservation. Were there nothing but his Innocence and undoubted Propriety, these are sufficient to immure him from their base purposes, and give him a glut of revenge upon audacious *Conspirators*. These are, through *Gods* pleased approbation, every where triumphant, in despite of *Fortune*, *Policy*, and all the machinations and devises of ungodly *Wit*; insomuch that an Heathen Poet could declare the success of Integrity, eminent over all other succeedings.

*Extruite immanes scopulos, attollite turres,  
Cingite vos fluvios, vastas opponite silvas,  
Gargantum Alpinis, Appeninumque nivalem  
Permisi sociate jugis, & rupibus Hæmum  
Addite Caucaseis, involvite Pelion Osiæ.  
Non dubitis murum sceleri: qui vindicat, ibit.*

*Omnia*

*Omnia subsident meliori per via causa.*

Claud. Pan. de 4<sup>o</sup> Cons. Honor.

Which may be thus Englished :

*Heap up huge Rocks, to Heaven raise Towers,  
inclose*

*Tour selves with Rivers, Deserts vast oppose :  
Gargan to the Alps, and Snowy Appenine  
With mingled ridges wed, Hæmus conjoyn  
To the Caucasæan Rocks, Mount Pelion  
On Ossa. Hence for Treason ye'l find none ;  
Th' Avenger will find way, all things will yield  
To th' better Cause an easie pass and Field.*

The protection of the Innocent is *Gods* Glory ; he rejoyceth in nothing more, than to be called their *Deliverance*, and *Deliverer*. He taketh marvellous delight in their Songs of Triumph ; and therefore sheweth himself ready to plead their Cause, and work their Peace. When they complain of the injurious dealings of men, he preserveth them, by delivering the wicked over to their own mischief. When the Rod is cast into the fire, the Children are secure, and have then more cause and liberty to contemplate, and magnifie that infinite Goodness by which they are saved, and their strongest Enemies confounded.

AND

AND of this Goodness and Justice he giveth clear and continual testimonies, which that they may be the more frequent, peradventure is the cause why he did not bring such as deserved punishment for their unnatural Rebellion all at once to their merited ends, but suffered many of them to proceed, from contempt of former mercies, to more and more insolent perpetrations.

*sic inconsuetum Titii semperque renascens  
Non perit ut possit s<sup>e</sup>pe perire jecur.*

Had they all presently suffered, the memory of their sufferings had been less durable; whereas disregarding all favour, and labouring to fill up the measures of those who went before, they fall into the snare by degrees, and are the continual Victims offered up for the common peace. The Psalmist praying against a mischievous Crew of his time, although he desired *God not to be merciful to any wicked transgressor*, yet soon after entreateth of *God* as a favour, that he would not slay them, *least (faith he) my people forget*. Some remaining after the rest, when the Instruments of Vengeance seem dull, will by incessant and ab<sup>s</sup>olve

abusive provocations, be still whetting and sharpning them, and alway jesting with them, until they receive the fatal stroak: And latter Executions revive and renew the remembrance of former Acts of Justice. Which good men consider with compassionate affections, bemoaning their wilfulness, whose hearts nothing could mollifie, but by devout joy expressing their gratitude to their *Redeemer*, who exalteth Innocency to a Throne, and dejecteth Iniquity to a Dunghill. *Gods* Patience indeed is admirable; he waiteth long expecting mans change, and the Renovation of his mind: But without satisfaction, Patience must at length give up its place to Wrath. Sin moveth Heaven it self to compassion, but Impenitency rejecteth it, as the Rock doth the Showres, which elsewhere are entertained, and softning. Continuance in Rebellion must needs repeal the greatest offers of Grace; and obdurate hearts, delighting in cruelty only, shall assuredly have their fill of implacable severity.

WHEN it cometh to this, useless repentance is cheap and common: Then men wish that they had been provident, when they cannot regain their losles. He, who before his entry upon his desperate at-

S      tempts

tempts, should have proposed this to himself; *How darest thou adventure to cross these seas without fear, wherein so many have perished, nay, wherein is certainty of being wracked?* never considereth the peril, till he findeth his bottom split, and the Flouds opening to receive him. Action before consultation, is faithfully attended with crosses: It hath no Guide, neither seeketh to avoid them; in which respect it cannot but fall into misfortunes. Not to be willing to foresee, is to resolve to suffer, and to manage affairs unadvisedly, is to determine their miscarriage: But when the certainty of the danger presenteth it self ere he begin, that person tempteth mischief and ruine, who will presumptuously go on. And truly such an ones condition is deservedly not pitied when he complaineth, who when faithfully forewarned, would dare what wise men dread, who was acquainted with the consequences, and so betrayed himself, becoming his Enemies Slave by his own base surrender of himself. Man may not think to make his will his protection. By following the Counsel and Will of God, he may be sure to prosper; for that Will is the only Rule of Safety. To go contrariwise, and be surprized by

un-

unhappy events is but what is common and unavoidable. Yet as if it were some unexpected novelty which happed unto them, men overtaken by their own desert then begin to consider and bewail their overseeming folly, when 'tis altogether too late. When the thoughts of their disgraceful undertakings perplex their minds, and the evil of adversity pincheth and tormenteth their body, then they confess what the world before knew, that folly directed them and madness carrieth them on headlong to the unlucky state, at which they are arrived. Temporal calamities make them confess their indiscretion; under them they are sorrowful, but most commonly it is rather because they suffer what they desired to inflict on others, then out of a pious grief for their offences. That they are disappointed of their beloved mischeif is the matter of their grief. Their aspiring thoughts and lofty aims brought down to shame, cause them bitterly to mourn; when alas! they ought first to have weighed the lawfulness of their desires, and then the probability of success. But of the misery of the soul which they long lay under, they were altogether insensible. Those stupifying burthens of disobedience they willingly bare,

and the Ashes backs being broken, are one-  
ly sorry they can bear no longer. Surely,  
the afflictions of a stained conscience are  
the most intollerable; It is strange that he  
who can patiently abide them, cannot con-  
tentedly endure the disappointments and  
falsities of *Fortune*. Her injuries are  
nothing in comparison of the insulting Ty-  
rannies of sin. Neither would any know  
what the miseries of body meant, if the cru-  
elty of sin had not first overladen them with  
its yoke. All things which afflict us are  
sin contracted maladies, from which the  
best cannot glory in an immunity. But  
the difference between religious and disor-  
derly men is, that those with all their might  
and diligence shun the evil of sin out of  
an holy hatred thereof, these as furiously  
fly from virtue, and with equal violence  
pursue what the others fear. In whom mi-  
series must have the more perfect encrease,  
because sin the greater growth. Miseries  
indeed are not in them presently accom-  
plished, partly because their great sins do  
not presently gather into a body, and partly  
because the greatest evils, have the longest  
time e're they are formed and come to the  
birth. As many (and those most incur-  
ble) diseases do not shew themselves till  
by

by a long confluxion of peccant humors they have gotten strength enough to destroy that body in which they reside: so many calamities, which are the just judgments of *God*, and are daily nourished by sinful acts and desires, have not a being as soon as the sins, (for the birth must be younger then the parent) but after a certain time break, forth as being then mature and able for their designed employment. But now if a delight in sin arm them not with a wounding and killing power, the harms of temporal crosses are not matter of dread, nor other then such as men barely imagine to be harms. Where the guilt and horrors of a polluted mind make them not hurtful, adversities are but stingless serpents, which will not hurt us, if we fear not the name, but we may safely converse and play with them. To such as have wilfully broken the commandement, *God* sendeth them as offensive tokens of dis- pleasure to thwart the unjust men in their wayes. He will not suffer them to reap the joys of the seed they have sown; but as he sendeth sometimes showres and un- seasonable flouds upon the Husbandmans labours, presently after he hath intrusted the prepared Soyl with the pledges of his

hopes; or at other times with continual droppings, and overflowings at Harvest, maketh his supposed rich return, to be changed into an impoverishing dearth: So sometimes in the Bud, sometimes in the full Ear, when almost ripened, he destroyeth the Rebels confidence, by the secret distillations of his anger, or the open flocks of a sweeping Vengeance. Mans condition here will not allow him an alway undisturbed felicity; but Rebellion permitteth not that little time of repose, which they were otherwise capable of, to fall into the *Authors* Lot. And then by the benefit of a quieted Conscience, the casualties of life are to good men void of trouble, but to ungodly men they are irksome, and intollerable; they groan and repine under them: Which restlessness is not given by outward trouble, but by inward guilt, Conscience aggravating, nay making it grief. That therefore men may the better bear common ones, and not incur extraordinary troubles; or if they should happen, that they may not make them miserable, let them free themselves from guilt, and by obedience put themselves under the defence of the *Almighty*. *Res magna est*  
*Sen. ep. 53. habere imbecillitatem hominis, securitatem*

*curitatem Dei*, said a wise man. I cannot say he was a *Christian*, but assuredly the words do well become *Christian* lips. For indeed, look every where, and search the world over, there is no where any help for our despicable frailty, but the Divine Security. If we shun the examples of proud and disloyal men, walking in the paths made plain for us by *Christ*, and his devout *Followers*, this security, as an impenetrable Bulwark, will keep off evils from us; this will surround us, and *Gods Eye*, pleased with our walks, will alway be over for us our good. His blissful Countenance will enlighten and enliven us, and nothing shall eclipse our joy, which taking its beginning from his service, shall be perfected in endless Glory. Amen.

**O** That mine head were waters, and mine eyes a Fountain of tears, that I might weep day and night for the impenitency of those to whom my soul wisheth peace, but they delight in mischief and contention.

Many, O Lord, there are, who forsaking thee, walk in the ways of darkness, who will not open their eyes, lest they should see, nor their ears, lest they should hear, and should be converted, and thou shouldst beat them.

They have rejected thy Law, and made void thy Covenant, making among themselves the Covenant of falsehood, and the League of Iniquity, to the intent that the Name of Israel should be no more in remembrance.

And although thou hast cut off Corah, Dathan, and Abiram, yet the residue of the rebellious Children do exalt themselves, and behave themselves frowardly in thy sight.

They regard not thee, O ever blessed King, neither thine Image, whom thou hast set up; they worship neither thee, nor thy Gods.

They add Rebellion unto Rebellion, and sin unto sin, not knowing the power of thy wrath, nor how much thou art to be feared, and that none may stand in thy sight when once thou art angry; but as if thine Arm could not avenge the injury of thine Honour, they multiply reproaches against thee, and thine Anointed.

Whom as thou hast hitherto so defended, that the Sons of Violence could not hurt him: As thou hast hitherto made their faces, who hated him, to be ashamed; so we beseech thee to put them to a perpetual rebuke, who shall yet presume to rise up to offend him.

As thou hast given him an heart to endeavour to serve thee in thine own way of mercy and

and forgiveness, so make him happy in his People, whose gratitude may contend for superiority with his great love.

But upon all such to whom his Clemency seemeth vile, whose traiterous pride disdaineth the mild mixture of Authority and Compassion, pour out thine Indignation; for certainly they seek to devour Jacob, and lay waste his dwelling place.

Had they good will to Sion, they would strive for peace, and intercede unto thee by prayers, that thou wouldest be pleased to heal up the breaches of thy torn and divided Church. O scatter those who seek her hurt, so shall she be exalted in thine Honour, and make her boast in thy glory for ever and ever.

How foolish and ignorant are they who seek Honour by offending thee, and Prosperity without thee! Should not a people seek to their God, and make the observance of thy Statutes their glory and delight!

But their delight is in rapine and mischief, and to shed Innocent blood. And although by many examples thou hast admonished them, yet they regard not thy works, nor the operations of thy hands; they despise thy loving kindness, and thy Judgments they will not observe.

O thou Comforter of the righteous, and Judge of all, how wonderful art thou in thy mercies, who being angry with the wicked every day, doest first give him warning before thou smitest?

If he turn not, then thou whettest thy Sword, bendeſt thy Bow, and ſtakēſt it ready; thou prepareſt for him the Instruments of Death, and ordainēſt thine Arrows againſt him, that thy threatnings may make him wise, and thy gentle correction may make him great, whom evil practiſes had depreſſed, and covered with shame.

These are thy Fatherly and compaſſionate Premonitions e're thou wilt deſtroy. And as we praise thee, for that unto thee belong Mercies, ſo also for that thou art just, and rewardeſt the obſtinate according to his works.

O conſider our trouble, that will ſuffer of them that hate us; give them humiλity and repen‐tance, but let the wilful and diſobedient perifh in their iniqutiy.

Let not diſloyalty thrive, nor diſobedience proſper, leſt the ſeeming glory thereof tempt the ignorant to reach out their hands to this forbiſſen fruit.

But as thou haſt dealt graciouſly with us hitherto, by making the wicked plot againſt themſelves, and run into their own ſnares;

so let their own devices continue to be their shame, and bring them down continually, O Lord, our strength.

Then shall the righteous rejoice when he seeth the vengeance, when he seeth judgment finding out those false ones, who trusted in the abundance of their riches, and thought themselves encircled with power beyond opposition.

Thou makest us know that thou forgettest not the prayers of thy people, who call upon thee faithfully; for when the wicked drew their sword, and bent their Bow to slay such as be of upright conversation, thou causedst their sword to enter into their own heart, and their Bow to be broken.

O that our hearts were made so direct, that we might keep thy statutes, and always sincerely love thee for that thou hast done.

Thou hast magnified us exceedingly, and brought us to great honour: O let our lips be evermore filled with thy praise, for it becometh thy servants to be incessantly thankful.

And by this which thou hast wrought for us, teach us to rest in thee, and wait patiently for thee; but not to fret at those who for a time prosper in their way, nor because of the men who bring wicked devices to pass.

For we see, that according to thy word,  
evil

evil doers shall be cut off; that in a little while they shall not be, neither their places to be found.

Continue thy loving kindness towards us; preserve thy Church, increasing her Beauty and Honour; make every Member thereof, through Christ our Saviour, plentifully to bring forth the fruits of Holiness; so shall we be assured of present and Eternal Joys: For thou, Lord, wilt bless the righteous; with thy favour wilt thou encompass him as with a Shield, Amen.

Our Father which art in Heaven, &c.

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CHAP,

## CHAP. VIII.

*The Blessings and Benefits of Obedience.*

**S**UCH is the turbulency and unsetledness of Humane Dispositions, that men are commonly displeased with what their Fathers prized, and not well affected to their own former pleasures. Mens minds are seldom at rest but in alteration and change: Which although it please the Fancy, yet I see not where it leaveth place for Content; without which, I wonder at those who can imagine themselves happy, and well. Mens false sight loveth not what is best, but what is new, in the seeking whereof is all the pleasure: For while its novelty perswadeth, and the search taketh up time, it becometh stale as soon as obtained, and the thoughts are taken off from the joy of possession, by the renewed desires of some other Upstart, and untryed good. In such varying motions men love to pass their time, and are no otherwise easie than in this continual unquietness. The reason of this the *Tragedian* hath:

*Quisquis*

*Quisquis secundis rebus exultat nimis,  
Fluitque luxu, semper insolita appetit.*

Sen. Hip.

Prosperity maketh many men mad. Such as have more than they can wisely manage, despise what they enjoy , and make their Pleasures abortive by unseasonable longings. Continuance of what is good surfeitteth the minds of many who might have been long happy, if they had known contentment. But, alas ! it is a Disease which creepeth in with Peace and Plenty, to corrupt and destroy them ; that contentment is least known, where there is greatest abundance of what Mortals account the chief Ingredients, and Compounds of Felicity. Where there is more than enough, there is commonly least satisfaction , and most inordinate desires. But herein would not be so much cause of dislike, if men did not so distast their present happiness, as to undervalue it , by making it the purchase of some certain grief. The favour of the Greatest, heaps of Wealth, multiplicity of Honours, and whatever else is most prized by the admirers of terrene flourishes , and fading Beauties , have by many (who once thought

thought these the only things desirable) been judged things so inconsiderable, that these, together with their lives, they have adventured for some conceited good, which few others could view with approbation, but most with amazement at the Seekers do-tage: Of which I truly am one confessing, that I never thought any so mad as those whom I have seen raised very high by Prosperity, who (as if unable to brook that height) have with brain-sick counsels hurled themselves down. It is usual with men lifted up beyond what their condition will bear, by endeavours to leap higher for more safety, to fall past recovery. Neither is it news to any, but those who are distracted with the manifold blandishments of a bewitching Fortune. For indeed it is no new thing to see men adventure to climb so far, that when they must come down, there is no descent but by a Precipice. With examples of this nature the world is stored; and if fresh ones speak not more than can my Pen, I might be induced to enlarge upon this Subject. What I have seen maketh me sad, and many to complain; and both the past and present damages which we have and do sustain by the madness of such as might be at ease,  
but

but would nor, make me fear further evil,  
and cry out :

*Ætas parentum peior avis tulit  
Nos nequiores mox datus  
Progeniem vitiostorem.*

Hor. Car. l. 3.

If men sought, or truly prized Happiness, or well weighed the miseries of those intestine Commotions, which they love to cherish to their own hurt, this fear were causless. The *inconstancies* of the Elder would not encourage the Younger to be dissolute, if *Constancy* were thought either a *Virtue*, or useful. But men instead of constancy and gratitude for received favours, by receiving grow more and more ungrateful, and oblivious of the *Benefactor*. If they mention his *Name* in time of necessity, they forget it when relieved, and never think themselves more injured, than when too full and prosperous. Many are not so repining in extremity, as discontented in overmuch plenty. God pleaseth them on neither hand; either want, or wantonness, maketh them always troublesome, and they (when their wants are over) wickedly make Worldly Happiness what

what *Divines* thence call it, *The worst of Evils*. Some have not been so much astained of a needy misery, as they have since gloried in the scorn of their undeserved favours. One instance may give satisfaction of this alway dissatisfied humour of the generality, that is the benefit of *Peace*, after the miseries of *War*. Those unjust and unnatural Wars, which as a violent disease in the bowels plagued the whole *Kingdome*, were not so much condemned, as the peaceable times and Government since the most excellent blessing of *Restauration*. The *Israelites* had rather have the *Onions* and *Scourge* under *Pharaoh*, than *Manna* and *Quails* under that meekest man *Moses*. They seemed angry at a temporal deliverance, and would not be happy under it, but engaged themselves under a spiritual bondage. It hath been no otherwise among us. Forgetting the sighs and groans, whilst under the Rod of the *Oppressor*, they have been impleaded as guilty of the peoples calamity, who were Gods chief *Instruments* of their Ransom, and desire not more their own, than the peoples undisturbed joy; which that they have not, is their own folly. They will without judgment pry into the Royal Counsels, and while they are only dis-

fident of the intentions, do openly calumniate the actions of their compassionate and tender *Father*, with his great and wise *Ministers of State*. Peace and rest discompose them, and they are never more querulous, than when they have least cause: Contradicting all reason, and desirous to destroy their present tranquility, the *Olivetian* days are recalled, and they had rather make brick with stubble, than live merrily at their own pleasure without fear, and plentifully, as well as easily, by a continuance of fructifying gratitude. Thus was *Peace* disesteemed, although no worldly blessing more desirable; whose glory and beauty are the more ravishing, because she is so like and near of kin to that gladding *Union*, which for ever maketh happy the Royal Subjects of the *King of Kings*. Nevertheless, her Graces and Endowments prevail not with the greater number of men, for either welcome, or respect. And what between her Relation to Heaven, and the publick scorns whereby she suffereth, she is rather desired by good men, than known to many. Where she sometimes sheweth her fair countenance, she is so absolutely persecuted with the foul provocations

tions of wicked men , that she soon beginneth to mourn ; and covering those radiant looks with a sable veil , to withdraw her self from humane habitations . Although she be a rare Guest , and come but seldom , she is assured of injuries . She seeketh to make glad all among whom she is ; and whether to her true or adopted Children no Mother equalleth her Benedictions , she surpasseth them all in Munificence : Her kindness is incomparable , and those who receive her , she gladly enricheth : Yet they , to whom she hath been most liberal , are usually the first who repay her favours with indignities . For whereas the mercies of Peace require a sanctified life , and the encrease of devout thankfulness , there is nothing more common than to make use of the blessings of Peace , in such a manner as shall soonest cause her departure and banishment . Our Land had not long known what it was to be at rest , e're the wanton Inhabitants , by undue and irreligious murmurings , sought to cast out the Mother , and the true Children ; Peace , and such as were constantly hers , whose daily practise it was to praise God for her presence , and humbly entreat him for her stay among us . The disrespect of the benefit maketh God again

remove it. Foreign Enemies take occasion to discover their enmity, and make a breach with us, hoping to make a prosperous War by our divisions at home. Our own inconstancy then fought against us, and our folly armed those who sought our ruin. But *Gods* mercies were not answerable to the multitudes vanity. Although the unquietness of our raving minds pleaded against us, he had pity upon us; and not suffering our Foes to rejoice over us, hath remitted that graceful and amiable *Preservatrix* of the *Kingdomes* Honour and Fortunes, whereby we with it may alway flourish; and may men of all estates labour her preservation, wherein all mens good consisteth. Nothing but ingratitude can make us vile, with which a *Nation* abounding, falleth into the lowest degree of contempt, and is buried in scorn and infamy.

THE disrespectful murmurings of the present times begin to affright such as are in love with *Peace*, and cannot contentedly brook a separation from her. We hear language contrary to what we pray for, and *God* expecteth, as if a surfeit of happiness, upon so short an enjoyment, had made the Speakers belch out these unwholesome Airs. But surely they, who would amend

mend their condition by thus loathing the Present, do mar those undeserved blessings wherewith sacred Bounty hath stored them. They, who have been alway wont to vex at their present estate, must have a great change of disposition to bring them to felicity. Continual complaints make nothing better. The unruliness of a people is its own Scourge. And as disquieted minds are wont to be followed with outward troubles, so are there none more miserable then they, who know not when to rejoice, who, when a just cause exciteth them to it, cannot discern it. The trouble of their inconstancy and ignorant contempt of what is good and desirable maketh them wretched, even when nothing is wanting to the compleating of their happiness. But the evils, which discompose prosperity, making good bad, do still go on to make bad worse, that such as repreach mercie may deservedly never be exempt from the crosses of either their own opinion or fortune. If so be nevertheless the blessings are not so absolutely full of what I judge necessary for the work of my joy, before I find fault I must consider whether I judge aright, or whether that which is wanting to my joy be not more abundantly sup-

plied

plied by a greater good to others, or else, if I should undervalue the present blessing, whether I am sure of a better, and by repining to amend not impair my present condition and fortune. No man is the more happy in being self-willed, envious or rash. Most men, who shew themselves publickly vexed at the miscarriages of the times, are either envious, or ambitious, or blind followers of such dark-fighted guides. They are either disquieted with their own foolish hopes and feares, or other mens troublesome counsels, and not judgeing a right whether they have a cause to be troubled, madly act to the overthrow of peace, whereby they afflict all, and better not, but rather involve themselves in the greatest calamities. For surely no benefit can a crew to the unconstant and wavering man, who would be happy but hateth the meanes. Except we be at unity among our selves, we cannot be prosperous. This Unity is Ointment which covering the Head and running down to the skirts maketh the Prince glorious and the subiect happy; for where it is there the Lord hath commanded the blessing. It is an Oracle from the most Holy One, In return-  
Isa.30.15. ing and rest shall ye be saved, in quietness and confidence shall be your

your strength. Let him, who desireth felicity not wander in search after it, but, abiding at home by a diligent obedience and holy confidence in God, force it to be his inmate and companion. Variety of perplexing thoughts and contrary motions never finde it. He, who seeketh it every where, shall find it no where; for indeed a restless life hath no agreement with it. Although it wholly spend it self in pursuing it, yet it continually affrighteth that fortune, which it so laboriously courteth. When the froward man is nearest to it, he is furthest from enjoyment of it, because happiness is onely the humble, the peaceable, and (to say all) the obedient mans portion. It is true that the disobedient turbulent man may seem to enjoy it. And if you ask the ignorant and deluded multitude, they shall assure you, that although it be ill procured, the happiness of many such is not to be disputed. But thou whosoever that boastest of thy self according to their measures or noise, art but an equivocating fool, and most indulgent to thine own adversity. Let me not learn thy condition from other mens opinion, but thine own knowledge. I am most certain that thou least art what thou

Item; for felicity and turbulency alway dwell apart. When therefore thou forsakes thy present restless humors and bereftest thy self to quietness and the beforementioned confidence, I shall be able to say to thee as *Seneca* to his *Lucilius*, Epist. 2. *Bonam spem de te concipio, non mutationibus inquietaris, &c.* But yet it is very seldom that disobedience is so fortunate as to purchase an esteem of happiness. True happiness it never hath, rarely so much as a supposed one. It runneth into distress continually, and hath no motion but downward. It is in the condition of many languishing persons, who think by raising themselves out of their sick bed the sooner to recover strength, but indeed cast themselves down past hopes of recovery. Such is the unquiet subject; he is pained at the heart and cast down by the multitude of his vain imaginations; these having cast him down urge the raising himself up and providing better for the future. But what he surmiseth will be for his advancement and confirmation faileth not of proving his destruction. Now where there is in a Commonwealth somewhat out of that excellent order, which good men desire to be diligently and always

ways kept, disorderly motion doth much hurt in introducing confusion to cure a small oversight. The hunting after and using variety of medicines doth commonly more distemper the body, than the disease it self. When it happeneth that good order is in some things wanting, we can find no certain remedy obvious but patience. How much more then doth it not concern us to run after desperate remedies for the curing distempers, which are only imaginary? If suspitions upon probable grounds should present themselves, they are to be rejected; neither may we, if truth should manifest a miscarriage, contend for a removal otherwise then by prayer and submissive holiness. But I may say that observing the complaints of late days concerning certain publick administrations in the Kingdome, that fear and opinion are our greatest mischeifes. The times of darkness have had so long and potent dominion over some, that although it be now clear day, they cannot see the right path, but run out of the way and stumble at every thing. But happiness offereth it self to such as will embrace it. If religious whisperings are frequent and active for the begetting jealousies and fears, a sober and re-

religious man troubleth not his thoughts with the consideration of other mens duties, but laboureth not to be found forgetful of his own. And alway doth such a man discover the most assured way to a blessed and happy estate by obedience for conscience sake. He remembreth *so. 10. 10.* *solomons* asleveration and delighteth in the hope it giveth; *In the way of Pro. 12 28. righteousness* (saith he) *is life, and in the pathway thereof there is no death.* Into that way then will he direct his foot steps, where he is sure the *viper* lurketh not to bite his *heel*, nor is the *net* privily spread to take his *inoffensive foot*, neither can *misfortunes* lie neer in *ambush* to surprize his *secure soul*. Herein if we would all walk, we should presently obtain what with fruitless labours we are long seeking and wonder that we find not. Saint James his reason, to such as did ask yet did not receive, is mine to those, who seek felicity with great earnestness, yet could never come within view of it, *Ye have not because ye ask and seek amiss.* Endeavours directing us the right and proper way come to a blessed end. I know not, neither can I ever be persuaded that subjects

jects can have any other rule leading them to prosperity but religious obedience. That it is the onely way to eternal Felicity is agreed upon and acknowledged by them, who act the contrary. And I must needs follow them so close as to affirm, that then by consequence it is that onely which can conduce to the present well being of a Nation. For as no good can come elsewhere then from God, so no blessing can descend upon those actions which have not his warrant. Obedience hath too motives urging us to its practise; the first, that it is a most plain and easie walk; the second, that it hath most large promises and the best assurances, the very knowledge whereof doth (doubtless) make it more easie. It is the first, nay the only Commandement with promise, which we find in the Decalogue, and is in none observed by God without very high esteem and acceptance. And consider with common reason, that as nothing can be easier then humility and submission, so nothing sooner prevaleth for satisfaction in what it sueth for. The most haughty spirits and furious Tyrants have been wont.

*Cinere exceptos super alta locare.*

And

And as for the mild man, who sweetneth all his actions with clemency, nothing can be more offensive to his compassionate nature then to see humility pass along irreverenced, much more to see it scorned and injured. But neither is this all; for it being that virtue, wherewith he is chiefly conversant; he will undoubtedly foot-receive into his bosome such as a constant exercise in the same virtue hath commended to him. Likewise if affections plead a reward (and that no mean one) to be their due, and he cannot suffer them by neglect to be discouraged. It must then be a vanity and folly to travel far about after an uncertainty, and slight an undoubted good within reach, which without care or fear is to be possessed. Such are the rewards of *Religious Loyalty*; it with great facility thriveth and prospereth, and being exempt from fear doth easily keep its well gotten store. Honor and Riches are insensibly multiplied upon a *Nation*, that seeketh its glory by a dutiful submission to its *Lawful Prince*. While it looketh upon *Union* as the best accommodation and choicest treasure, the Heavens and Earth conspire to make it plentiful and abounding in all manner of Riches. The neighbouring

ing Nations with admiration gaze upon her ornaments and flourishing spring, and at once envy and wish for her unspeakable fruitious and delights. When our whole care (next to God) is, that our King be as much as possibly we can without care, we make him the *Arbitrator* of other *Princes* fortunes, and set him as upon the top of the grand *Orb* to dispose unto them their portions of either prosperity or adversity. His smiles will (as it were) enliven them, and his frowns peirce their hearts with dismaying terrors. Subjects are never strong but in their Kings strength; and the Kings great strength is the Subjects Love. Joyn we prayers and hands and our utmost labors to fortifie him, and what we do of this nature for him, redoundeth to our own advantage. It was rightly observed

by that wise Senator, that *Armari. Caffiodil. 12. ep. 21* *Regis fortuna cunctorum est, & merito refugium omnium dicitur, ubi univerorum securitas inventur.* The mad counsels the Kingdome hath frequently given was to depress Royalty for the publick good. But (to say nothing of present inconveniences, which we hope a timely care will remove) look we back upon our late times, looking fur- ther

ther back into the Annals and Records of past times, and after just perusal and due examination tell me whoso can, whether ever was known a great calamity lighting upon the King, and the Kingdome not forced to partake of the misery. And how can it be otherwise? When the foundation shaketh, how can the superstructure abide stable? No man can truely Love and seek his own welfare, but he must desire and to the utmost labour the *Kings* prosperity, which is the foundation of the *Kingdomes* tranquillity. *Royalty* hath *God's* favour given unto the land, through which for many generations it gloriously flourished. And although in some *Kings* reigns the splendor of the *English* glory appeared less bright then at other times, yet was it never extinguished till *Kingly power* seemed offensive and *Majestie* dethroned. Never was this Realm so truely acquainted with misery, when wantonnes made it so exceedingly disobedient as to spurn at and disown that most excellent *Regiment*, through which *God* had so long conveighed his blessings, and without which it must never have hoped to be fortunate or find a return out of *Egypt*. Blessings never multiply where disobedience aboundeth. Disorderly subjects

jects, when they have injured their Head must at length submit to his goverment for their own good, for as much as without it dissolution onely raigneth attended by distraction and confusion.

— *Non aliter durare queant.*

*Nisi converso rursus amore*

*Resvant cause, quæ dedit esse.*

Brut.de Consol.I.4;

Then onely are these calamities removed when the *Crown* dignifieth him, whose Lawful inheritance it is ; and the beholding it there placed where it ought, striketh into a just and awful reverence the Loving and rejoicing Subjects. Then when *Union* joyneth with an inseperable bond the *Members to the Head*, when *Love* that an equal power over the affections of *Prince* and *People*, we seem no more inhabitants of an *earthly Kingdome*, but as if hath up into the possession of *Heaven*. I may very well say so; for so vait is the difference between the condition of men, who living under the same climate have their affections opposite as *Pole* to *Pole*, and those, who being thought diverse persons yet seem in many bodies to have but

but one heart and Soul, that the same place is by sacred love converted into a *Paradise*, which by unnatural and contemptuous hatred is rendred a most vexations *Purgatory*. In which respect men, who have signed up their hearts to *God*, that they might be the more assuredly and plentifully stored with *Love*, have either *Heaven* descending unto them, or are themselves translated and made partakers of supernatural joyes.

NOW in that many men think to prevent great dangers by active disloyalty they too too manifestly lay open their ignorance. What they judge the prevention is the begetting of dangers. *The wise Man* Prov. 14.14. saith that *A good Man shall be satisfied from himself*; whereby we are to understand that his works shall be prosperous. But he saith in the foregoing words that *the back-slder in heart shall be filled with his own wayes*; whereby he sheweth that they, who fall off from the observation of the *Commandement* (upon the observance whereof the promise of blessedness was given) fortune and success shall in like manner desert them. Generous principles have an answerable issue; but the contrary is most true of evil deeds, which

which are alway pursued with evil. Solomon sheweth upon what hopes obedience and disobedience have their dependance; *The path of the Just* (saith he) *is as the shining light which shineth more and more unto the perfect day.* *The way of the wicked is as darkness; they know not at what they stumble.* Obedience groweth continually more and more happy, and its tapor burneth alway more and more clearly, until in heaven it be extinguished by that most glorious splendor, which giveth and comprehendeth all light. But the disloyal and seditious walk in obscurity and through mists, *stumbling blocks and rocks of offence* surround them, traps and snares every where lie prepared for them, they pass their time in invincible troubles, and suddenly fall into the pit of destruction. Let unquiet Spirits seek to remove their conceited troubles and prevent those mischeifs, which their wild fancy presenteth unto them; yet while they labor to remove imaginary evils they are circumvented with real ones. Their toyl also is very ridiculous, if more probably successful, seeing easier means prevail for the greatest goods. And whereas (rather then not humor their rebellious inclinations) unsettled minds have for justification recourse to the pretended dread of some imminent calamity, if timely care be not used religion & daily experience

teach us that sin averteth no judgement, which is hovering over a *Nation*. But rather sins ( especially of rebellion ) hasten that revenge, which *God* taketh of such as slight his admonitory threatenings. Where we all men, who did fear sin more then sorrow, sufferings for sin would not so often excite our grieves, and make our eyes so plentiful in showers. Certainly as seditious commotions contract many future plagues, so do they never bring any present benefit ; empty hopes are the recompence of a tedious travel.

LET us at the last rather then never begin to consult what course of life *God* hath appointed as that wherein Subjects may live most secure. Surely great are the blessings, which his care keepeth in store for, and his bounty conferreth upon those, who seek to him as their sole directour. And in the plain way he leadeth them, which also proveth the richest way. Instead of vexatious labours he appointeth them, as the greatest pacificatory and obligation, the easie task of the offering of *Obedience, the best of sacrifices*, which he every where in his *Holy Book* commendeth, and alway even in this life rewardeth. No incense ascending with an odiferous cloud, no oblations,

oblations, whose sweet savour and excellency was wont to testifie the offerers generosity and riches, did ever so procure from *the throne of grace* the beatifiques smiles of the most bountiful *Majesty*, as the cheap offering of *Obedience*, which commendeth not it self by the vanity of worldly ostentation, but the glory of a great and consecrated heart. They who gave their bodies to be burnt, by the benefit hereof made their sufferings those *harmless* (though fiery) *Chariots*, that transported them to joy. This sharpened the faith of *the general assembly of the first born*, enabling them to see their names written in heaven. Holy men, knowing how much this was the ornament and felicity of the *Christian Church*, found *Temples* and *Oratories*, where joyned *prayers* should be offered up for *Kings and such as were in authority*, that *under them we might be godly and quietly governed*. And the unwearied exercise and profession hereof wrought upon the hearts of the cruellest *Tyrants*, and introduced a festival peace into the world, making some of the most violent gain-sayers submit to men of so exalted spirits, and cherish such as they before persecuted. And certainly *God spaketh how much he is pleased with it by*

the evident returns of acceptance, those  
frequent collations of temporal honours  
and riches, wherewith he graceth such as  
desire to encrease by his Love only. And  
this purchase of liberty, wealth and great-  
ness is the cheapest, easiest and surest that  
Heaven and Earth afford. Others cost  
much labour, and deficiency is at length  
their accomplishment. Hence therefore is  
the excellence of *Obedience* commended,  
that it ascendeth without rub, let, or mo-  
lestation; it becometh great and glorious  
without noise, and without either the Au-  
thors or any ones injury. It findeth joy  
at hand, and without the wearying exami-  
nation of the diversity of opinions and  
manifold directions, where to seek mans  
*summum bonum*, lodgeth it most safety at  
home. The *Obedient mans* well fortified  
heart hath joy therein immoveably fixt and  
knoweth the worth of its own posse-  
ssion, which by the Love of *God* it hath  
obtained and confirmed. Now if we  
distract the mind with the inquiry after  
such goods as like the *Rain-bow* look afar  
off rich and promising, our delusions will  
end in a shower, and our hopes washt away  
into discontent and sorrow. Orelse our joy,  
which we too lithly sought, and after much  
trou-

trouble unluckily obtained, will prove like to a small tree, which we have sometime seen miserably torn with the weight of its untimely fruit. They who, by civil distractions rise to wealth and power, are so persecuted with innumerable mischeifs that they have onely this comfort left that they may say *their desired happiness hath destroyed them.* The obtaining such desires bebarreth them the fruition, they being more happy in hope then possession. Riches and honours procured by the vile subtillties of a disobedient industry, must be conserved with more basenes than they were acquired, and bring more dangers to the purchasers then the purchase cost. What between their own fears, the envy and emulation of their followers, and the general hatred (not onely of good, but) all men, it must needs be that instead of their proposed exaltation they find themselves grievously depressed, and that *the pit hath opened her mouth and swallowed them up.* But while the ascending Furies, or rather the descending vengeance taketh this prepossession of them, *Obedient men are in a Pavilion securely resting, and wrapt up in the sweet folds of the celestial mercies.* And this their felicity

city is not a matter of *chance* or the disposal of the propitious *Stars* concurring at their birth, as it were in consultation, how to make them the *Sons of Fortune*; but it is the work of true *Wisdom* making all those happy, who ask counsel at her *Oracle*, and make it their constant delight to be conversant in her sacred *Schools*. There they are instructed in those unerring rules, by which they arrive at undoubted prosperity. And among many most profitable rudiments, with which they are furnished as necessary for their safe conduct thither, these are some of the chief; That (seeing *without holiness no man can see God*, (and therefore never be happy) which holiness must not be falacious, because such will not pass the examination of his *djudicative eye*) it is a meer abjection of themselves and hopes to attempt the raising themselves high upon foundations of hypocrisy; That it is far better to live in esteem by giving due honor to those, whom *God* hath set over them, than to become infamous by seeking to invest themselves with those *Robes*, which adorning the *Superior* render the *inferior* the ridiculous object of contempt; That to assist the distressed and

and comfort them by timely supports is proper to a brave and noble *Spirit*, but to distress such, whose welfare standing in opposition to the accomplishment of their exorbitant lusts, is degenerous and brutish; That the approbation of the *Supream Judge*, and the real commendations of innocence among *men* (although the blessed *Authors* sit low) hath an excellency transcending the feigned title of the either deceived or unwilling multitude; That by the benefit of an unspotted mind not to shun the examinations or fear the countenance of the inquisitive *Judge* bring them home a plentiful harvest of joy, when onely horrors and confusion multiply within those breasts, whose disloyal practices have rendered the faithful and wise *Judge* their justly provoked enemy; that to live frugally upon their own (that is bountifully without riot) and to purchase blessings upon it by the prayers of needy souls thereby refreshed and made glad, hath a more plausible triumph then to sit on high in possession of other men dignities and estates, which alway bear to the wretched invaders the briars and thorns of misfortunes by reason of the complaints and curses of the oppressed,

and are made barren by being watered with the brinish tears of the injured mourners ; That to sail quietly and keep a safe course under that judicious Master, whom God hath set over them hath benefit and content, whereas nothing but inevitable destruction attendeth those desperate Lovers of mischeif, who labor contrary to the Masters guidance to drive the bottom they sail in upon rocks and shelves thereby to discredit and ruine him, who sitteth at helm ; Or else (and indeed that more properly) they esteem their fare and prosperity to be good and large enough , nay mightily to abound while they sit at home in the most secure harbor of Obedience , from whence they daily see the wracks of such as lanch out into the troublesome waters of *Disloyalty*. And were there no more, yet to see such mens misfortunes, while themselves live in ease and safety, must needs give a vast increase to the pleasure of their mind. But how much more assuredly when they know that Christ their prime pattern beholdeth them with exceeding delight, preparing for them an additional, a superabundant joy ? He doth indeed from his Throne behold them, intending no less then the

the deifying those, who for his sake do carefully obey his glorious (though mortal) God's *This honor have all his Saints.* He more then great *Xerxes* at the *Sa-*  
*laminian* battle useth all diligence that every act of *Christian Obedience*, either defending the *Royal Prerogative*, or stoutly resisting the seducing temptations of its *Opposers*, be richly rewarded, and both inviteth and helpeth us to a lawrel. Thus with greater ease may we be happy then miserable, and at cheaper rates gain not onely earthly but supernatural treasures then many procure to themselves present and eternal confusion. Without overturning *Order*, diverting the course of *Nature*, searching the abysses of the earth, and ripping up its bowels, overthrowing *walls and bulwarks*, or defacing the glory of flourishing *Cities* and *Kingdoms*, thou, *O Christian Subject*, mayest find and embrace happiness. *Fear God, and Honor the King, thy work is done.* This is the inchoation, and will be the undoubted consummation of Felicity. *A-*  
*men.*

**O** Thou ever blessed Fountain of Goodness, give us moderation and thankfulness, that we neither abuse nor slight thy favours, but cheistly delight in thee, who givest us all things richly to enjoy.

Let prosperity make us joyous, not mad and sinful; for so should we destroy our happiness by forsaking thee the Author.

Great benefits hast thou conferred upon us by the renewed and singular blessings of peace; O let not unconstancy with calumnies and injurious complaints break down this pillar of our welfare, but make us with an holy thankfulness evermore to preserve it entire.

Grant that we may alway be standing upon our watch hearkening what thou, O Lord of life, dost command, and especially observing those thy sacred injunctions of giving honor where honor is due, and following peace with all men.

They, who otherwise seek prosperity, do but trouble themselves, for this is the way of life; hold thou our goings in this way, and keep us that our footstept slip not, that there be no falling into decay by our treading aside this path.

Help

Help us with true meekness to receive thy word, and with perfect humility to obey thy commands, lest evil get dominion over us and the great transgressions surprize us.

Then when our ear is ready to hear, and our will to obey, glory shall dwell in our land, the earth shall yeild her encrease, and thou, O God, shalt give us thy blessings.

Great peace have they, who Love thy Law, and nothing shall offend them; let the spirit of Love replenish us with holy desires, that offences may cease, and thy true religion flourish.

Happy are they, whom thou causest to approach unto thee, whom Love and Obedience have made one with thee; they shall alway be praising thee with joyful lips.

Thou shalt keep them safely from the foot of pride, and in a pavilion from the strife of tongues, thou shalt make them great through thy favour, and after a large portion of Joy in this life shalt give them Joys, that pass mans understanding.

Thou from thy Throne beholding and encouraging their labours of Love, for thy Names sake, shalt abundantly recompence them in this life, and wilt also continue thy Loving kindness towards them and bring them to life eternal.

And

And, most gracious God, we desiring the joys incommunicable to flesh and blood, can not be satisfied with these earthly blessings, though large and manifold. The enjoyment of thy fulness only can put an end to our impetuous longings.

Therefore make hast, O Beloved, O come, Lord Jesus, come quickly, Amen.

Our Father which art in Heaven, &c.

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**FINIS**



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